The Knowledge of things Unknow

Shewing the Effects of the Planets, and
ſtronomical Conſtellations.

With the ſtrange Events that befall Men,
men, and Children, born under them.

Compiled by, *GODFRIDUS*, *ſuper palladi*
de Agricultura Anglicarum.

Together with the Husbandmans Practice: O
Prognoſtication for ever; as teacheth *Albert*,
Alkind, and *Ptolomy*.

With the Shepherds Prognoſtication for the wea-
ther, and *Pythagoras* his Wheel of Fortune.

This is unknown to many Men,
Though it be known to ſome Men.

Printed for *W. Thackeray*, and are to be ſold at
his Shop, at the Angel in Duck-Lane, 1679.

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The Table of the First Part.

THe Book of Knowledge, for the benefit of all people, and of the Nativity of our Lord, falling on any of the 7 Days in the week, hereby shewing the disposition of the year. Fol. 1
2 Of the birth *of* children in the *days of* the *week*. 3
3 The nature and disposition of the Moon in the birth of Children. 4.
4 Of Saturn, and his Disposition. 14.
5 What the Thunder signifieth in every month of the year. *ib.*
6 Of the good days for bleeding, and ill days for any work. 15
7 To know how a man shall keep himself in health. 16
8 The perillous days of every month. 18
9 *Ptolomy*'s Rules for the Zodiack. 19
10 How the 12 Signs do rule the parts of mans body. 19
11 The disposition of the Planets. 20
12 The condition of man discovered by creatures. 24
13 The disposition of the four Elements, and of the four complexions. 25
14 The four prime Qualities. *ib.*
15 The year divided, with the knowledge of the state of mans body by Urine. 28
16 An A.B.C. wherein *you* may *know of what* planet a man is *born*, his *fortune*, & time *of* death. 33
17 Another Alphabet for the same purpose. 34
18 To know the weather that shall be all the *year* after the *Moons* change, by the prime *days*. 35
19 A rule to know upon what letter, what hour, and what minute, as followeth. 35

20 Of the moſt beſt and profitable days that be in the year to let blood. 37
21 Here followeth the natures of the 12 ſigns. 40
22 The Anatomy of mans body, with the number of the bones, which is in all, 248. 42
23 The uſe and order of Phlebotomy, with the names of the veins, and where they reſt. 44
24 Of the Year, with the growth of things. 48
25 The change of man twelve times, according to the months. 50.
26 The Rutter of the diſtances of Harbours and Havens in moſt part of the world, from one to another. 53
27 Of the Ax-tree and the Poles. 56
28 Of the Circles of the Sphear. 57
29 The reaſon why five parallel Circles are only in the Sphear. 59
30 Of the five greater Circles, of the appearance and non-appearance of them. 60
31 Of the bigneſs of the five parallel Circles. 62
32 Of the number of parallels. 63
33 Of the order of the five parallel Circles. 64
34 Of the power of the five parallels. 64
35 Of the place between the parallels. 65
36 Of the Colours, Zodiack, and Horiſon. 66
39 Of the Meridian Circles. 68
40 Of the Circle Galaxias. 69
41 Of the five Zones. 69
42 Of the Celeſtial ſigns with their ſtars. 70
43 Of the 12 winds, with their names and properties. 72
44 Strange wonders moſt worthy of note. 74

The

The husbandmans *prognostication* for ever, together with his rules and practice. Also a brief *Chronology* of divers memorable accidents. 76
2 Of Christmas-day. 78
3 The husbandmans Practice. The disposition of the 12 days, known by the shining *of* the Sun. 81
4 From the time *of* Christmas to twelfth-day. 83
5 how *thou* mayst rule well *thy* beasts that year. 87
6 An old rule of the Husbandman. ib.
7 How the winter shall be after two 12 months, The saying of *Solinus* and *Petrus*. 88
8 The circles *about* the *sun, moon,* & *other stars*. 89
9 The colour and lights of the other stars. ib.
10 How to know the weather by the rising and going down of the Sun. 90
11 *Albertus* of the Lightning. And of the Rainbow, from whence it is, and what it signifieth. 92
12 Of Thundring and Lightning. 93
13 To know the weather by the 4 Quarters of the year, as sheweth *Leichtenberger*. ib.
14 To know the weather by new & full *moon*. 95
15 Of the Eclipses of the Moon, the cause thereof, how, and when they happen. 96
16 To find when the Moon shall be Eclipsed, & when not. 97
17 To find when the Sun shall be eclipsed, &c. *ib.*
18 How to behold an Eclipse of the Sun without hurt to the eyes. ib.
19 the mind *of* the fathers, of the nature *of* fire. 98
20 A brief discourse of the Natural causes of watery Meteors. ib.
21 Of the Rainbow: of rain: of hail: of snow. 99
22 Of

22 Of Froſt, Dew, Wind, and ſudden blaſts. 100
23 Of Earthquakes, Signs of Earthquakes, thunder, and Lightnings. 101.
24 What things be not hurt with Lightning. 102
25 Sundry rules of excellent uſe, and right neceſſary to be known of the Husband-man, and other perſons, of what quality ſoever, as of Phyſick and Husbandry, through the Twelve Months of the Year. ib.
The uſe of an Inſtrument to find the Hour of the Day. 109
A Table ſhewing the Intereſt of any ſum of Money, from 1 pound to a 1000 pound. 113
Tables, ſhewing the values of any Leaſe or Purchaſe, either at 5, 6, 8, or 10 pounds in a hundred. 115
Of the diſtances, magnitudes, motions, and ſituations of the Planets and fixed Stars. 119
1 Of the Heaven of the fixed Stars. 119
2 Of the Heaven of Saturn. 120
3 Of the Heaven of Jupiter. 121
4 Of the Heaven of Mars. 121
5 Of the Heaven of the Sun. 121
6 Of the Heaven of Venus. 122
7 Of the Heaven of Mercury. 122
8 Of the Heaven of the Moon. 122
A Table of the Kings Reigns, their beginning, ending, and continuance. 123
How to make all manner of Bills, Bonds, Leaſes Indentures, Receipts, Wills, &c. 125

The

THe Shepherds perpetual Prognostication for the Weather; foretelling the signs of rain, wind, fair weather, hot weather, of cold & frosty weather, of snow, of plenty & abundance, of dearth, and want of Corn and Food. 137.

2. A brief Chronology of memorable Accidents. 142

3. A brief description of all the Members of the body, with their signification. 146

4. Of the signification of Moles. 159

5. A description of the Wheel of Fortune. 164

The *Book-seller* to the *Reader.*

FRiendly Reader, be pleased to take notice that this is the true and ancient Book of, The Knowledge of Things Unknown: *Now newly Printed in* 12 *sheets of Paper. This Book may be distinguished from some counterfeit Copies (lately spread abroad) by the Picture above, and by being Printed for*

The Book of Knowledge;

Both necessary and useful for the benefit of all People.

Sunday.

IF the Nativity of our Lord come on Sunday, winter shall be good, the Spring windy, sweet and hot, Vintage flourishing: Oxen and Sheep multiplyed, Honey & Milk plentiful: Peace and accord in the Land, yea, all the Sundays in the year profitable; they that be born shall be strong, great and shining, and he that flyeth shall be found.

Munday.

IF it fall on Munday, winter shall be indifferent, Summer dry, or clean contrary: so that if it be rainy and tempestuous, Vintage shall be doubtful: in each Munday of the said year, to enterprize any thing, it shall be prosperous and strong. Who that flyeth shall be found: Theft done shall be proved, and he that falleth into his Bed shall soon recover.

Tuesday.

IF it come on Tuesday, Winter shall be good, the Spring windy, Summer fruitful, Vintage labourseme, Women dye, and Ships perish on the Sea. In each Tuesday of the year, to begin a work it will prosper: he that is born shall be strong and covetous, dreams pertain to age. He that flyeth shall be found: Theft done shall be proved.

Wednesday.

Wednesday.

IF it come on the Wednesday, Winter shall be sharp & hard, the Spring windy and evil, Summer good, Vintage plentiful, goods wit easily found, young men dye, honey sparing, men desire to travel, and shipmen sail with great hazard that year. In each wednesday to begin a work is good.

Thursday.

IF it come on Thursday, winter shall be good, the Spring windy, Summer fruitful, Vintage plentiful: Kings and Princes in hazard. And in each thursday to begin a new work prosperous; he that is born shall be of fair speech, and worshipful; he that flyeth shall soon be found: Theft done by women shall soon be proved. He that falleth in his bed shall soon recover.

Fryday.

IF it come on Fryday, winter shall be marvelous, the spring windy and good; summer dry, Vintage plentious: there shall be trouble of the Ayr, sheep and bees perish; oats dear. In each Fryday to begin a work it shall prosper; he that is born shall be profitable and letcherous, he that flyeth shall soon be found: theft done by a child shall be proved.

Saturday.

IF it come on the Saturday, Winter shall be dark, Snow great, fruit plentious, the Spring windy, Summer evil, Vintage sparing in many places: Mats shall be dear: Men wax sick, and Bees dye. In no Saturday to begin a work shall be good, except the course of the Moon alter it:

theft done shall be found, he that flyeth shall turn again to his own: Those that are sick, shall long wail; and uneath they shall escape death.

2. Of the Birth of Children in the Days of the Week.

ON the Sunday who that is born, shall be great and shining. Who that is born on the Sunday shall prosper, if he begin a work on that day. Who is born on the Tuesday, shall be covetous, and perish with Iron, and hardly come to the last age, and to begin all things is good: He that is born on Wednesday, shall lightly learn Words. He that is born on the Thursday, shall be stable and worshipful, and to begin all things is good. He that is born on the Fryday, shall be of long life and lecherous, and to begin all things is good. He that is born on the Saturday, shall seldom be profitable, but if the course of the Moon bring it thitherto.

3. The Nature and Disposition of the Moon in the Birth of Children.

The First Day *Adam* Created.

IN the first day of the Moon Adam was made: to do all things is profitable, and that thou seest in thy sleep shall be well, and turn into joy: if thou seemest to be overcome, nevertheless thou shalt overcome. A child that is born shall soon increase, and be of long life, and rich: he that falleth sick shall long wail, and suffer a long sickness. It is good to let a little blood.

The

The Second Day *Eve* made.

IN the second day of the Moon Eve was made, to do an errand is good, to enterprize any thing is profitable, as to buy and sell, and flye into a Ship to make away, and to sow seeds: Theft done shall soon be found. Whatsoever thou shalt see in sleep, sudden effect it shall have, whether it be good or evil: to let blood is good: A child that is born soon shall war, and he shall be a Letcherer, and if a woman, prove a Strumpet.

The Third Day *Cain* was born.

IN the third day of the Moon Cain was born: abstain from doing of any thing, except thou would'st not have it prosper: draw up roots in the yard and the field: Theft done shall soon be found. Whatsoever thou seest in thy sleep is naught: the man-child shall grow for the time, but dye young. A sick man that falleth in his bed shall travel, and not escape: To let blood is good.

The fourth Day *Abel* was born.

IN the fourth day of the Moon Abel was born: whatsoever thou doest is good, in each travel: the dream thou seest, hath effect, hope in God, and counsel good. A child that is born shall be a good creature and much praised. A man that falleth sick, either soon shall be healed, or soon shall dye. It is good to let blood.

The fifth Day no Sacrament.

IN the fifth Day of the Moon, do nothing of errand, nor work: to receive the Sacrament is dangerous: he that flyeth shall be taken or kill'd; the dream that thou shalt see, shall be well. Be-

ware

ware that thou reject no counsel. A child that is born shall dye young: He that falleth in his Bed, soon shall dye: to let blood is good.

The fixth day send Children to School.

IN the sixth day of the Moon, to send children to school is good, and to use hunting; the dreams that thou shalt see, shall not come to pass: but beware thou say nought to any man, nor discover thy counsel. A child born shall be of long life, & sickly: a sick man uneath shall escape; to let blood is good.

The seventh day *Abel* was slain.

IN the seventh day of the Moon Abel was slain. He that falleth sick shall dye: he that is born shall be of long life: it is good to let blood, and to take drink. A dream that thou seest, long after shall be. Who that flyeth shall soon be found, and theft also; to buy swine, to tame beasts, to clip hair, and to take all manner of nourishing, is good. A sick man if he be medicin'd he shall be heal'd.

The eighth day good to do any thing.

AND in the eighth day of the Moon, whatsoever thou wilt do is good: All things that thou wilt treat of, to go in counsel; to buy manciples and beasts, to change folds of sheep, to lay foundations, to sow seeds, to go in a way. A child that is born shall be sick and dye young: but if he live, he shall be a Purchaser: A dream shall be certain, and soon shall be. If thou seest sorry things, turn them to the East. Though an old man war sick, he shall live: theft shall be found: to let blood it behoveth in the midst of the day.

The

The ninth day *Lamech* born.

AND in the ninth day of the moon Lamech was born: to do all things is profitable: what thing thou wilt enterprize shall come to good effect. A dream that thou sæst shall come in the day following, or in the second day: & thou shalt sæ a sign in the East, and that shall appear in sleep only; within eleven days shall come to pass. A child born in all things shall be a purchaser and good, and of long life. A sick man shall wail much and arise. Who shall be chased shall not be found; and who that is oppressed shall be comforted. Presume thou not to let blood.

The tenth day *Noah* born.

AND in the tenth day of the Moon was born the Patriark Noah. Whatsoever thou wilt do, shall pertain to light: dreams be in vain, and within four days shall come without peril. A child that is born shall see many countries, and dye old. Whatsoever is lost shall be hid: who that is bound shall be unbound: who that flyeth, after shall be found: who that falleth in travel without peril shall be delivered: who that falleth sick in his bed, he shall long abide: to let blood is good.

The eleventh day *Sem* born.

AND in the eleventh day of the Moon, Sem was born: It is good to begin a journey, to make a wedding; a dream within four days fulfilled: A child is born shall be of long life, and religious, & he shall have a sign lovely in the forehead, or in the mouth, or in the eye, and in the latter age he shall be made better. A wench shall have a sign that she

shall

shall be learned with Wisdom, to travel is good, and to change folds of sheep from place to place: He that is sick, if long sick, shall be healed: each day to be let blood is good.

The Twelfth Day *Canaan* born.

AND in the twelfth day of the Moon was born Canaan, the Son of Cham: nothing thou shalt begin, for it is a grievous day. A dream shall be certain, and joy to thee after: that thou seest within nine days shall be fulfilled. To wed, and to do errands is profitable: that is lost shall be found. A child that is born shall be of long life, angry and honest: a sick man shall be grieved, and arise: who that is taken shall be let go: theft done shall be found. To let blood at even it is good.

The Thirteenth day *Noah* planted Vines.

AND in the thirteenth day of the Moon, Noah planted Vines, so that to plant Vines, and to gather Grapes is good: After that thou wakest thy dream shall be, and within four days come to gladness: but take heed of Psalms and Masons. A child born shall come to adversity, he shall be angry and not long of life. Who that is bound shall be loosed, that is lost shall be found. Who that wareth sick long time shall travel, and seldom shall recover, but dye. To wed a wife is good, and each day let blood.

The 14 day *Noah* blessed all things.

THE fourteenth day of the Moon is a good day and a glad. Noah blessed all things: whatsoever thou wilt do, shall come to thee to good purpose. A dream within six days shall be. To make wed-

wedding is good, and to go in the way. Ask of thy friend, or thine enemy, and it shall be done to thee. A child that is born shall be a traitor, the sick man shall be changed and rise, and healed by medicine: to let blood is good.

The 15 day confusion of Languages.

AND in the 15 day of the Moon, tongues were divided: do no work, begin no work, for it is a grievous day. A sick man shall long travel, but he shall escape. A dream that thou seest nothing shall annoy, but come to good event. A child born shall dye young: that is lost shall be found: to let blood is good.

The 16 day *Pythagoras* born.

AND in the 16 Day of the Moon Pythagoras was born, & the Author of Philosophy: to buy & sell is good, & to tame Oxen and other Beasts: a dream is not good, after long time it shall come, and it shall be harmful: to take a wife, & make a Wedding is good; folds of sheep from place to place to change is good. A child that is born shall be of long life, but he shall be poor, forsworn, and accursed. A sick man if he change his place, he shall live: to let blood is good.

The 17 day ill to be an Ambassadour.

IN the 17 day of the Moon it is evil to do an errand: a dream that thou seest after long time shall be, or within 30 days. A child that is born shall be silly: he that is sick shall be much grieved and arise: he that is lost shall be found: to send children to school, to be wedded, to make medicine, and to take it is good, but not to let blood.

The

The 18 day good to enterprize any thing.

AND in the 18 day of the Moon, it is good to all things to be done; namely, to begin houses, and to set Children to school: dreams are good, and shall be done within twenty days: who that sicknels hath, shall soon rise or long be sick, and then recover: theft done shall be found? a man-child now born, shall be valiant and eloquent, proud, unpeaceable, & not long of life: a maid-child then born shall be chast, laborious, serviceable, and better in her latter age: they shall both be marked about the knees. Not so hardy be thou as to let blood this day.

The 19 day, a day indifferent.

IN the 19 day of the Moon, it is indifferent to begin any thing: dreams shall come within twenty days: who that hath sickness shall soon rise, if he take medicine: theft done shall not be found: a man child then born, shall be true, wise, ever waxing better & better in great worship, & have a mark in the brow. A maid child then born, shall then be right sick, yet wedded to one man: that day is good to bleed.

The 20 day *Isaac* blessed his Son.

AND in the 20 day of the Moon Isaac blessed his Son: whatsoever thou wilt do is good. A dream that thou seest shall appear, but tell it to no Man: To make a wedding is good: To buy a Servant, to build houses, to change folds of sheep from place to place: to tame beasts, and to sow seeds is good: a child that is born shall be a fighter, and he shall have money arriving: that is lost shall be

be found: to change bees is good: a sick man shall long wail, or soon arise: to let blood at even is good.

The 21 day *Saul* was born.

IN the 21 day of the Moon Saul was born, first King of the Jews. A dream is true, & will come to pass within 4 days: A Child that is born shall find much evil, he shall be a thief and witty, or a traitor, and travellous. Esau took the last blessing of his Father: it is good to heal Swine and other beasts: it behoveth to abstain from gaming: to go in the way is good: a sick man shall arise, theft shall be found, let no blood neither day nor night.

The 22 day *Joseph* was born.

IN the 22 day of the Moon Ioseph was born: it is a day of holiness: if thou doest any errand, thou shalt find it grievous: Dreams shall be certain, and shall come to joy. A child born, in all days shall be a purchaser, merry, fair, & religious. A sick man both late is confirm'd and healed: bees to change from place to place is good, and to let blood all day is good.

The 23 day *Benjamin* born.

IN the 23 day of the Moon Benjamin was born: son of the right side, the East of the Patriark Iacob. What ever thou wilt do is good: a dream that thou seest shall turn to joy; and nothing shall trouble thee; and other while it was wont to fall within 8 days; to take a wife is good; to make wedding, to lay foundations, to open new earth, & to tame beasts is good. A child born shall be an outcast, and many adventures he shall have, & in fine he shall dye; a sick man shall arise, it is good to let blood.

The

The 24 day *Goliah* was born.

IN the 24 day of the Moon, Goliah was born a Dream that thou seest, signifieth thy health and nothing shall annoy: A child born shall be sudden in his actions, and do wonderful things: a sick man shall languish and be healed: to let blood before their hour is good.

The 25 day the Plagues of *Ægypt*.

IN the 25 day of the Moon, our Lord sent signs into Ægypt by Moses, and each day he palled the red Sea: he that taketh the Sacrament, shall dye a perilous death: fear is threatned. The Dream signifieth hard things, and within ten days, it was wont to come early, then bow thy Head into the East: A child born shall be an evil man, many perils he shall suffer: a sick man shall sustain injury, and uneath escape: it is good to let blood.

The 26 day *Moses* dryed the Red Sea.

IN the 26 day of the Moon, Moses dryed the red Sea: in that day Jonathan the Son of Saul was born, and Saul dyed with his Sons. Thou shalt begin nothing, the Dream shall be certain, & turned into joy. Pilgrims must beware of spies and enemies. A child born shall be full lovely, but neither rich nor poor. A sick man shall travel and arise, if he have a dropsie he shall dye: to let blood a little is needful.

The 27 day Manna sent.

IN the 27 day of the Moon, our Lord raigned Manna to the children of Israel: whatever thou wilt do is good: use diligence, a Dream that thou

seest

seest shall come either to good or evil. A child born shall be long of life, and most loved, and if a man neither rich nor poor: a sick man shall rise to life, he shall be holden in much languor, but shall be healed: Folds of sheep from place to place to change is good. To let blood in the Evening is good.

The 28 day, good to pitch Tents.

IN the 28 day of the Moon, War may begin: and Tabernacles fixed in the desert: whatever thou wilt do is good: a dream that thou seest shall turn into joy. A Child born shall be much loved, he shall be holden in sickness: a sick man that fasteth in infirmity, soon shall be saved: to let blood in the even, is good.

The 29 day the Jews go into *Canaan*.

IN the 29 day of the Moon the Jews went into the Land of Canaan: Herod the King cut off the Childrens heads: begin nothing; the dream shall be certain and good, gladness and joy it signifieth: an errand begun is good to fulfill: to take a Wife is good, but yet make no Dowers, nor Testaments. A child born shall be of long life, wise, holy, and meek. To fish and hunt is good, a sick man shall not be grievously sick, but escape. It is good to let blood.

The 30 day *Samuel* was born.

AND in the 30 day of the Moon, Samuel the Prophet was born, whatsoever thou wilt do is good. A dream that appeareth to thee, certain, and within two days thou shalt see, and thou shalt find a red sign in the East within nine days.

A child born shall be of long life, and profitable, and well measured in each thing. A sick man shall nigh come to death: In no manner let Blood: These and many other pertain to men, as the course of the Moon followeth.

4. Of *Saturn* and his Disposition.

SAturn is the first Planet, and the wickedest, and he beginneth the Zodiack but once in thirty years, reigneth in each Sign, two years and a half, which is in the six signs, fifteen years, and in all the twelve signs thirty Years: And also as there are twelve Signs in the Zodiack, so are there twelve months in the year, each sign to his month. Wherefore beware before, and look where Saturn reigneth in three winter signs, that is to say, Capricorn, Aquary, and Pisces, and all these seven years and a half, shall be scarceness and hard of Corn, Fruit, Beasts, and all other things; for in three years signs he hath might and most power to fulfill his malice, if he be not letted by Neighbour-hood of any good Planet.

5. What the Thunder signifieth every Month of the Year.

THunder in January, signifieth the same year great winds, plentiful of Corn and Cattle peradventure. Thunder in February, signifieth that same year many rich men shall dye in great sickness. Thunder in March, signifieth that same year great Winds, plenty of Corn, and debate amongst people. Thunder in April signifieth that same year to be fruitful and merry, with the

the death of wicked men. Thunder in May signifieth that year, need, scarcenels, and dearth of Corn, and great hunger. Thunder in Iune, signifieth that same year, that woods shall be overthrown with winds, and great raging shall be of Lyons and Wolves, and so like of other harmful Beasts. Thunder in Iuly, signifieth the same year shall be good Corn, and lols of Beasts: that is to say, their strength shall perish. Thunder in August, signifieth the same year sorrow, wailing of many, for many shall be sick. Thunder in September, signifieth the same year great wind, plenty of Corn, and much falling out between man and man. Thunder in October, signifieth the same year great wind, and scantnels of Corn, Fruits, and Trees. Thunder in November, signifieth that same year to be fruitful and merry, and cheapnels of Corn. Thunder in December, signifieth that same year cheapnels of Corn, and Wheat, with Peace and Accord among the People.

6. Of good days for bleeding, and ill days for any work.

IN every month be two evil days, one in waxing of the Moon, and another in the waning. The Kalender sheweth them and their Hours openly enough: in the which days, if any folk take sickness, or begin any new thing, it is great grace if ever it fare well, or come to good end. And there are fifty Canicular, or Dog-days, that is to say, from the fiftenth Kalender of August, to the Nones of September; in which days it is

forbidden by Astronomy to all manner of Folks to let blood, or take Physick: yea, it is good to abstain from women: For why, all that time reigneth a Star that is called Canicula Canis, in Latin; a Hound in English: now the aforesaid Star Canicula, the aforesaid fifty days are called Canicular days, & biting as a Bitch: for the kind of the Star Caniculas, is boiling and brenning as fire, & biting as a Bitch whelp: that time the heat of the Sun, and of the Star, is so fervent and violent, that mens bodies at mid-night, sweat as at mid-day, and swelleth lightly, bloweth and brenneth; and if they then be hurt they be more sick than at any other time, very near dead. In these days all venemous Serpents creep, flye, and gender, and so they oversset hugely the Ayr, in feeding of their kind, so that many men are dead thereby. In these days a fire is good night and day, and wholsom: seeth your meats, and take heed of feeding violently.

And from the eightenth Kalender of October, to the seventeenth Kalender of November, look thou take no cold; for then the pores of man, of earth, and of all things else settle, and they may not open again till the seventh Kalender of April: wherefore it is less harm for thee to take cold at Christmas, than at this time.

7. To know how a man shall keep himself in health.

IF thou wilt keep thee long in health, flye anger, wrath, and envy, and give thee to mirth in mea-

measure, travel sadly, so that thou sweat not too much in the Summer, and namely, the Canicular days, flye all manner of strong Drinks and hot Spices, brenning meats, especially their excess: Fast not too long at morn: Sup not too late at night: eat not too hastily, nor overmuch at once, and that that thou eatest chew it well: every time that thou eatest, rest a little after: sleep not after dinner, except in May, June, July, and August: and yet the less that thou sleepest then, the better it is. To sleep well in the waxing of the Night, and to be early up in the morning, is the better: & every day beware of mists, that none enter into thee fasting, for thereof commeth great pestilences & heat. And in great cold and pestilences, eat much Garlick every day, with nine Saffron Chieves, and it will do thee much good. Eat enough in Winter, and the Spring, but little in Summer: look thy meat be well seasoned: in Harvest beware of fruits, for they are not good, except they be given thee for Medicine: of all manner of meats, sodden is the best: Eat not too many hot Spices, nor eat but little at once, for better it were to eat seven times in a day, than once thy fill. Flesh is more nourishing than Fish; eat not too much sowre meats, nor salt, for they will make thy bones sore: Look thy drink be not too new nor too old: sweet powdred Meats be most wholesome. Of all things take measure and no more, for in measure rests vertue.

8. The perillous days of every Month.

IN the change of every Moon, be two Days, in the which, what thing soever is begun, late, or ever, it shall come to no good end, and the days be full perillous for many things.

In January when the Moon is three or four days old.

In February, 5, or 7.	In July, 3, or 13.
In March, 6, or 7.	In August, 8, or 13.
In April, 5, or 8.	In September, 8, or 13.
In May, 8, or 9.	In October, 5, or 12.
In June, 5, or 15.	In November, 5, or 9.
	In December, 3, or 13.

Astronomers say, that six days in the Year, are perillous of death; and therefore they forbid men to let blood on them, or take any Drink; That is to say:

The third day of the month of January.
The first day of the month of July.
The second day of the month of October.
The last of the month of April.
The first day of August.
The last day going out of December.

These six days with great diligence ought so to be kept, but namely the latter three; for all the veins are then full. For then whether Man or beast be knit in them, within seven days, or certainly within fourteen days he shall dye. And if they take any drinks, within fifteen days they shall dye: and if they eat any Goose in these three Days, within forty days they shall dye: and if any child be born in these three latter days, they shall dye a wicked death.

Astro-

Astronomers and Astrologers say, that in the beginning of March the seventh night, or the fourteenth day, let thee blood of the right arm: And in the beginning of April, the eleventh day, of the left arm: and in the end of May, third or fifth day, on whether arm thou wilt; and thus of all that year, thou shalt orderly be kept from the Feaver, the falling Gout, the fister Gout, and loss of thy sight.

9. *Ptolomeus* rule for the Zodiack.

EAch mans body is ruled by a certain Sign of the Zodiack.

Wherefore (as saith Ptolomeus) if thou be sick in any limb, do not medicine that limb, for it shall rather hinder than further. And namely, flye blood-letting at that time. Thus shalt thou know how the signs reign in our limbs.

10. Of the Twelve Signs.

Aries, or the Ram governeth the head.

The Bull reigneth in the neck & in the Throat.

Geminy, or the Twins, rule the shoulders, arms and hands, & these three are signs of the Spring.

Cancer, or the Crab, commandeth the Stomach, Limbs, Arteries, Milt, Liver, and Gall.

The Lyon Reigneth in the Back, Sides, Bones, Sinews, and Gilles.

Virgo, or the Maid, guideth the Womb, Midriff, and Guts. And also she reigneth other-while in the Stomach, Liver, Gall, and Milt; & other nutrifie Limbs beneath the Midriff; and these three are the Signs of Summer.

Libra, or the Ballance, holdeth in the Navel, the Reins, and the lower parts of the Womb.

The Scorpion keepeth the Bladder, the Buttocks, and other privacies of Man or Woman.

The Sagittary dwelleth in the Thighs and buttocks; and these three are signs of Harvest.

The Capricornus reigneth in the Knees,

The Aquarius Deobverneth the Legs and Anckles.

The Fish directeth the Feet, and these three be the signs of Winter.

The Disposition of the Planets.

SAturn, Iupiter, Mars, Sol, Venus, Mercury, Luna.

Saturnus is the cause of death, dearth, & peace.

Iupiter is the cause of long peace, rest, and vertuous living.

Mars is the cause of dryness, debate and war.

Sol is the cause of life, health, and warings.

Venus is the cause of lusty love and letchery.

Mercury is the cause of much speech, merchandize and slights. Luna is the cause of moistness, great waters, and violent floods.

Saturnus hour is good & strong to do all things that asketh strength onely, and to nought else, safe to battel; for it is wondrous evil. That man or woman that hath the star Saturn to his planet, he is melancholly, black, & goeth swiftly, he hath a void

vold heart, wicked and bitter as Wormwood, he will lightly be wroth, he is quarrelsome, witty, covetous, & ireful, he eateth hastily, and is false and inclining to lie, with shining eyes as a Cat; he hath in the forehead a mark or wound of fire, he is poor, & his cloaths are rent unto a time. And thus he hath open signs, & all his covetous is by other mens possessions, and not by his own.

Jupiter's hour is good in all things, namely peace, love, accord: who that hath this Star to his planet, he is sanguine, ruddy, and goeth a large pace, neither too swift nor too soft; his stature is lovely and shining: he hath a fair vilage, lovely semblance, red lips, fair hairs, broad face, good brows; his cloaths are good and strong: he is sweet, peaceable, and soft.

Mars's hour is evil, & better by night than by day: for it is Masculine on the night, and Feminine on the day: It is good to do any thing, but with great strength: by night it is good to enter battel, and also by day, but not so much good as by night. Who that hath this Star to his planet, his making is of good defence, and oftentimes his face is red with blood, his face is small and subtil, and laughing, he hath eyes as a Cat: and all the days of his life, he will accuse many men of evil; he hath a wound of a sword in his face, he is most cholerick. And thus he hath open signs.

Sol's hour is the worst of all other hours, no man in this hour may do his will: save Kings and Lords, and that with great strength: whoso in this hour entereth battle, he shall be Dead there

there. Who that hath this Star to his Planet, he hath sharp eyes, great speech, and Wicked thoughts in his heart, he is Wicked and avaritious, neither white nor black, but betwixt both; he hath a mark in his face, or a wound, and hath a wound in his body of fire, and he is right wicked, and grudging in his deeds.

Venus's hour is good in all things, and it is better on night, than on day; ever till mid-day, at mid-day it is not good, for the Sun covereth it. On Sunday the ninth hour is Venus hour, sue not then to any Lord nor Potentate, for if thou do, thou shalt find him wroth. Who that hath this star to his planet, namely, if he be born by night in Venus hour, he is white, & hath a round face; little forehead, round beard, he hath middle nose, & hairy eyes: he is laughing & litigious, & he hath a mark in his face: his making is fair & plain, & oft-time his neather lip is greater than the upper. And who that is born under Venus, when she is not in full power, he hath a sharp nose, and somewhat crooked, fair hair, soft eyes of running water; he is a singer, he longeth after games, and loveth them well, and his tales be sweet.

Mercury's hour from the beginning to the middle is good in all things; and from the middle to the end it is hard: and it is not much better on night than on day, and each time of the night and day, he standeth before the Sun, or behind; therefore he hath his power much more by night than by day; from morn, till the fifth hour of the day, he hath his hour, & from thence to midnight he hath

no

no power. Who then hath this ſtar to his Planet, he hath a ſharp ſtature, and a ſharp long face, long eyes, long noſe, great hairs on his eyes, and thick narrow forehead, long beard, thin hair, long arms, long fingers, long feet, long head; he is meek and lovely, he will do each thing to certain ſpace, he is more white than black, and oftimes right white, and he hath great ſhoulders: And who ſo is born more Mercurius, when he is not in his full power; that is to ſay, from the firſt hour of the day to the ninth, he is black and dry, he hath crowded teeth & ſharp; he hath a wound in his body with Fire, he is ſcourged with wands, or ſmitten with a ſword, and men ſpeak evil of him, for lying and man-ſlaughter.

The Moons hour is right good and right evil, from the fourth day to the ſeventeenth it is good, namely, to all thoſe that are born in it; and from the ſeventeenth day to the twentieth it is ſomewhat good, but not ſo good: & from the twentieth day, to the ſeven and twentieth day, it is evil, namely, to all thoſe that are born in it. Who ſo hath that ſtar to his Planet, and is born thereunder, when it is in his full power, he hath a plain & pale face, ſometime quarrelling, & doth his will to men; he hath a ſeemly ſemblance, and he is rich, and he hath mean ſtature, neither too long nor too ſhort: he hath ſtraight lips, and hollow Eyes: who that is born under this ſtar, when it is not in full power, he hath a ſtraight face and dry, and is malicious, he hath little teeth, Abulgnie, that is to ſay, a white ſtreak in the ear.

12. The

1 NAturally a Man is hairy as the Lyon.
2 Strong and worthy as the Oxe.
3 Large and Liberal as the Cock.
4 Avaricious as the Dog.
5 Hardy and swift as the Hart.
6 Debonair and true, as the Turtle-Dove.
7 Malicious as the Leopard.
8 Gentle and tame as the Dove.
9 Crafty and guileful as the Fox.
10 Simple and mild as a Lamb.
11 Shrewd as the Ape.
12 Light as the Horse.
13 Soft and pittiful as the Bear.
14 Dear and precious as the Elephant.
15 Good and wholesom as the Unicorn.
16 Vile and slothful as the Ass.
17 Fair and proud as the Peacock.
18 Gluttonous as a *Wolf*. 19 Envious as the *Bitch*.
20 Rebel and in-obedient as the Nightingale.
21 Humble as the Pigeon.
22 Fell and Fooliſh as the Ostritch.
23 Profitable as the Pismire.
24 Dissolute and vagabond as the Goat.
25 Spightful as the Pheasant.
26 Soft and meek as the Chicken.
27 Moveable and varying as the Fish.
28 Letcherous as the Boar.
29 Strong and puissant as a Camel.
30 Traiterous as the Mule.
31 Advis'd as a *mouse*. 32 Reasonable as an *angel*.

And therefore he is called the little World, or else he is called all Creatures, for he doth take part of all.

13. The

13. The Deſcription of the four Elements, and of the four Complexions, with the four Seaſons of the *year*, & the 12 Signs for each *month*.

IN each Man and woman reigneth the Planets, and every Sign of the Zodiack, and every prime Quality: and every Element, and every Complexion; but not in every one alike: for in ſome men reigneth one more, and in ſome reigneth another: and therefore men be of divers manners, as ſhall be made apparent.

14. Of the four prime Qualities.

FOur prime Qualities there be: that is to ſay, Coldneſs, Heat, Dryneſs, and Moiſture, which be contraries, and therefore they may not come nigh

nigh together without a mean: for the hotnels on the one side bindeth them together, and coldnels on the other side. Also hotnels and coldnels are two contraries; and therefore they may not come nigh together without a mean, for the moistnels on the one side bindeth them together, and drynels on the other. Moistnels is cause of every thick substance, and of every sweet taste: And there again, drynels is cause of every thin substance, and of every lowre stinking taste: and also hotnels is cause of every red colour, and large quantity: there again, coldnels is cause of every white colour, and little quantity. These four prime Qualities in their Combination, make the four Elements, Air, moist and hot; the Fire hot and dry; the Earth dry and cold; the Water cold and moist. The Ayr and Earth are two contraries, and therefore they may not come nigh together: but as fire binds them on the one side, and the water on the other side. Also fire & water are two contraries, and therefore they may not come nigh together: but as the Air betwæn them binds on the one side, and the Earth on the other side. The fire is sharp, subtile, and moveable: The Ayr is subtile, moveable, corpulent, & dull: The Earth is corpulent and thick: The water is moveable, corpulent, and dull. The earth is corpulent, dull, and unmoveable. In the heart of the earth is the Center of the World: that is to say, the midst point, and in every Center is Hell. And there again about the fire are the stars, and about them in Heaven Christaline;

that

that is to say, waters of all blisse, departed in nine ỳders of Angels: then is Heaven in the highest rooms, and largest. And there again is hell in the lowest, narrowest, and straitest place.

Right as there be four Elements, so there be four Complexions, accoỳding in all manner of qualities to these four Elements.

The first is Sanguine; that is to say, blood gendỳed in the Liver, Limbs, and like to the Ayr.

The second is Choler, gendỳed in the Gall, and like thereto, and it is accoỳding to the Fire.

The third is Melancholly, gendỳed in the Milt, and like to the dỳegs of blood, and it accoỳdeth to the Earth.

The fourth is Flegm, gendỳed in the Lungs, like to Gall, and it accoỳdeth to Water.

A Sanguine man much may, and much coveteth, foỳ he is most hot.

A Cholerick man much coveteth, & little may, foỳ he is hot and dỳy.

A Melancholious man little may, and little coveteth, foỳ he is dỳy and cold.

A Flegmatick man little coveteth, and little may, foỳ he is cold and moist.

A Sanguine man is large, lovely, glad of chær, laughing, and ruddy of colour, stedfast, fleshy, right hardy, mannerly, gentle, and well nourished.

A Cholerick man is guiltful, false, and wrathful, traiterous, and right hardy, small, dỳy, and black of colour.

A

A Melanchollious man is envious, sorry, covetous, hard, false, guileful, dreadful, loathful, and clear of colour.

A Flegmatick man is slumby, sleepy, slow, sleightful, rhumatick, dull, and hard of wit, fat vilage, and white of colour.

15. The Year divided, with the knowledge of the state of Mans body by Urine.

IN the year be four Quarters, ruled by these four Complexions: that is to say, the Spring, Summer, Harvest, and Winter: Spring hath three months, that is to say, March, April, May, and it is Sanguine complexion. Summer hath also three months, that is to say, June, July, and August, and this Quarter is Chollerick Complexion. Harvest hath also three months, that is to say, September, October, and November, & this Quarter is Melanchollious Complexion. Winter hath also three months, that is to say, December, Ianuary, and February, and this Quarter is flegmatick Complexion.

Each day also these four Complexions reigneth; that is to say, from three after midnight, to nine, reigneth Sanguine: and from nine after midnight, to three after mid-day, reigneth choler: and from three after mid-day, to nine after mid-day, reigneth Melancholly: and from nine after mid-day, to three after mid-night, reigneth Flegm.

Also in the four Quarters of the world, reigneth these four Complexions: that is to say, Sanguine in the East, Choler in the South, Melancholly

cholly in the West, and Flegm in the North.

Also the four Complexions reign in the four Ages of Man; that is to say, Choller in Child-hood, Sanguine in Man-hood, Flegm in Age, and Melancholly in old age. Child-hood is from the birth, to fourteen years full down: Man-hood, is from thence to thirty years of age; and from thence to fifty years, and old age from thence to fourscore years, and so forth to death.

All these four Complexions reign in the four parts of mans body.

Choller reigneth in all the foulet limbs, from the breast upward.

Sanguine reigneth in all small Limbs, from the Midriff to the Weland.

And Flegm reigneth in all nourishing Limbs, from the reigns to the Midriff.

And Melancholly reigneth in all Limbs, from the Reins downward.

Wherefore every mans Urine is cast in four; that is to say, Corkil Superfice, middest of the ground, every part of the Urine to his part of Mans body: and therefore to four things in every Urine we must take heed, that is to say; Substance, Quantity, Colour, and the Content: Three Substances there are; to say, Thick, Thin, and Middle.

Thick substance betokeneth very much moistness.

Thin substance betokeneth much dryness.

A middle substance betokeneth temperance.

Also three quantities be in Urine; that is to say, much, little, mean.

Much quantity betokeneth great cold.

Little quantity betokeneth great heat.

Mean quantity betokeneth temperance.

Also take heed of the taste, whether it be sweet or not.

Sweet taste betokeneth health: and other taste betokeneth sickness.

Also in Urines be twenty colours: of the which the first ten betokeneth cold, and the other ten betokeneth heat.

The ten colours that betokeneth cold, are these.

The first is black, as dark cold, and cometh of lived going before.

The second is like to led, and these two betoken mortification.

The third is white as clear water.

The fourth is lactick, like to Whey.

The fifth is carapose like grey russet, or to Camels-hair.

The sixth is yellow, like to fallow-leaves falling off trees; and those four colours betoken indigestion.

The seventh is sub-pale, that is to say, not full pale.

The eighth pale, like to some sodden flesh.

The ninth is subsitrine, that is to say, not full sitrine.

The tenth is sitrine, like to pomsitern, or to right yellow flowers.

And these four colours betoken digestion.

Now we have seen the colours which betoken cold; so we will see the other ten, which betoken heat.

The

The first is subrufe, that is to say, not full rufe.
The second rufe, like to fine Gold.
And those two colours betoken perfect digestion: so the urine be middle of substance, middle of quantity, sweet taste, and without contents.
The third is subrufe, that is to say, full red.
The fourth is red like saffron-diet.
The fifth is subrugund, that is to say, not full rubigund.
The sixth is rubigund, like a strong flame of fire. And these four colours betoken passing of digestion.
The seventh Ynopose, like to white Wine.
The eighth is Kinanos, like to rotten blood.
And these two betoken adustion.
The ninth is green as the Cole-stock.
The tenth is as black as clear black horn, and this black cometh of a green going before. And these two betoken adustion and death.
In Urnie be eighteen contents, that is to say, circle, ampul, grains, clouds, scum, matter, fatness, humour, blood, gravel, hairs, scalos, bran, crinodole, sperm, dust, esks, sedimen, or yposkas.
The circle sheweth all the qualities of the head.
Ampul, that is to say, Creme, sheweth also the brain disturbed.
Grains betoken rhume and glut.
Clouds sheweth vice in the small limbs.
Scum, that is to say, foam, sheweth ventosis, and often the Jaundies.
Matter, that is to say, quitture sheweth vice of the Reins, of the Bladder, or the Liver.

Fatnels, as Dyl-drops, sheweth the wasting and dissolution of the body, namely, of the Loyns.

Humour like glet, or like drests of blood, or rotten Gall; it sheweth vice of the Midriff, or above, or beneath.

Blood, sheweth vice of the Liver, or of the Reins, or of the Bladder.

Grabel sheweth the Stone.

Hairs, sheweth the dissolution of the fatnels of all the body, especially the Reins.

Scalos and Bran, sheweth the third spice of Feverick incurable.

Sperm, that is to say, Man-kind, sheweth too much Leathery.

Dust, sheweth the Gout, or a woman conceived.

Eskes, the privy hardnels to be grieved.

Sedimen, that is to say, clods in the ground of the Urine, or breaking upward.

The circle called Ipostas, that is to say, the ground, and it hath most signification of all, and namely of the lower parts.

Of every mans body be four principal Limbs, that is to say, Soulet Limbs, small Limbs, nourishing Limbs, and gendring Limbs.

Soulet Limbs, be the brains, and all that are thereabout down to the Weland.

Small Limbs be the Heart and the Lungs, and all that be about them, betwixt the Weland and the Midriff.

Nourishing Limbs, be the liver, milt, gall, and guts, and all that be about them, betwixt the Weland, and the Midriff, and the Reins.

Gendring

Gendring limbs, be the reigns, bladder, privy-hardneſs, and the limbs about for the Reins downward.

16. An *A. B. C.* whereby thou mayeſt know of what planet every man is born, his Fortune, and time of death.

A E. 1. I. S. 1. B. K. 2. M. R. 2. G L. 3. D. Y. 4. C. D. 6. W. 2. E. 7. F. 8. P. 1. X. 9. Divide this by 9 unto a hundred: and if 1. or 8. be over, then the Sun is his Planet: if 2. or 9. be over, then Venus is his Planet: if 3. be over, then he is of Mercury: if 4. be over, then he is of the Moon: if 5 be over, then he is of Saturn: if 6. be over, then he is of Iupiter: if 7. be over, then he is of Mars.

Adam 31. Andren. 1. Aldor 25. Nuſos 12. Benaſter is in 9. Becus 9. David 9.

Alſo here followeth another A. B. C. to know by, of what Sign in the Zodiack every man is; that is to ſay, under what Sign he is born, and to which Sign he is moſt like. Alſo hereby thou mayeſt know his Fortune, and the moment in the which he ſhall dye. Alſo hereby thou mayeſt know thy fortune, and the fortune of many things, as Towns, Cities, and Caſtles.

A. 2. B. 2. C. 20. D. 41. E. 5. F. 24. G. 3. Y. 20. I 10. K. 13. L. 42. M. 12. N. 22. O. 21. P. 21. R. 24. K. 27. S. 22. T. 91. W. 13 X. 20. Y. 20. Z. 7.

If thou wilt know by this A. B. C. any man, as is ſaid before, take his name, and his Mothers

name. And also if thou wilt know of any Town by this A. B. C. as it is said before, then take that Towns name, and the name of the City Ierusalem, for that is the Mother of all Towns, and then account the Letters of the Names by the number of this A. B. C. and when thou hast all done, divide this by 28, and if 1, or 2, be over, then that thou seekest longeth to the Weather, and if 3, 4, or 5, be over, then that that thou seekest longeth to the Bull, and if 6, or 7, be over, then longeth it to the Twins; and if 8, or 9, be over, then longeth it to the Crab, & if 10, or 11, or 12, then longeth it to the Lyon; and if 13, or 14, then longeth it to the Virgin; and if 15, or 16, be over, then longeth it to the Ballance; and if 17, 18, or 19, then longeth it to the Sagittary, & if 22, or 23, then longeth it to the Capricorn; and if 24, or 25, then longeth it to the Aquary; and if 26, 27, or 28, then longeth it to the Fish.

Another Alphabet.

DIvide any thing in seven by the proper name of those letters, I will tell which of the 7 it is, by the other number divided by nine.

A	3	G	2	N	25	T	2
B	4	H	5	O	12	W	23
C	2	I	3	P	13	Y	98
D	2	K	5	Q	15	Y	56
E	2	L	6	R	8	Z	56
F	4	M	25	S	13		

18. To

18. To know the weather what shall be all the year, after the Change of every Moon, by the prime days.

Sunday prime, dry Weather.
Munday prime, moist Weather.
Tuesday prime, cold and windy.
Wednesday prime, Marvailous.
Thursday prime, fair and clear.
Fryday prime, fair and foul.
Saturday prime, Rain.

19. A Rule to know upon what Letter, what Hour, what Minute, as followeth.

Prime upon	Hours,	Minutes.
A	29	9
B	4	5
C	13	1
D	20	18
E	28	21
F	12	4
G	13	40

Hermoze thus reigneth the Seven Planets. First reigneth Saturn, then Jupiter, then Mars, then Sol, then Venus, then Mercury, & then Luna. Saturn is Lord on Saturday, Jupiter is Lord on Thursday, Mars is Lord on Tuesday, Sol on Sunday, Venus on Fryday, & Mercury on Wednesday, and Luna on Munday: Saturn, Iupiter, Mars, Sol, & Mercury, is Masculine; that is

to say, Mankind: Venus and Luna are Feminine, that is to say, Women-kind: Saturn, Mars, and Luna are evil Planets: Jupiter, Sol, and Venus, be good Planets: Mercury is changeable.

On Saturday, the first hour after mid-night, reigneth Saturn, the second hour Jupiter, the third hour Mars, the fourth hour Sol, the fifth hour Venus, the sixth hour Mercury, the seventh hour Luna.

And then again, Saturn the eighth hour, and Iupiter the ninth hour, Mars the tenth hour, Sol the eleventh hour, Venus the twelfth hour, Mercury the thirteenth hour, and Luna the fourteenth hour.

Then again, the third time, Saturn the fifteenth hour, Jupiter the sixteenth hour, Mars the seventeenth hour, Sol the eighteenth hour, Venus the nineteenth hour, Mercury the twentieth hour, and Luna the one and twentieth hour.

And again the fourth time, Saturn the 22 hour, Iupiter the 23 hour, Mars the 24 hour: and then beginneth Sol, in the hour after mid-night on the Sunday, Venus the second hour, Mercury the third hour, Luna the fourth hour, Saturn the fifth hour, and so forth hour by hour, and Planet by Planet, in order as they stand, each planet to his own day, reigneth evermore certainly the first hour, the eighth hour, the fifteenth hour, and the 22 hour, and so forth, every one after another, and next after that, reigneth the Planet that is next in order, as thus, Saturn, Iupiter, Mars, Sol, Venus, Mercury, and Luna.

20. Of the most best and profitable days that be in the Year to let Blood.

IN the beginning of March, that is to say, the sixth and the tenth day, thou shalt draw out Blood of thine arm.

In the beginning of April, of the left arm, and that in the 11 day for thy sight. In the end of May, of which arm thou wilt, and that against the Fevor: and if thou so doest, neither thou shalt lose thy sight, nor thou shalt have no Fevers how long thou livest.

Quot retinente vita & non sit Mortis imago
Si semper fuerint vivens morietur & infra.

	Good-hap.	Wils-hap.	Wils-hap.	
Best.	1	13		Sorrow, Death.
	2	14	24	
	3	16	26	
	4	17	23	
Best.	6	18	27	
	11	8	10	
		20		

Est vesper Esplaton Deam pulle Philosophie.

Vita.	7	99		Sickness, Age.
	5	21	28	
	9	22	29	
	12	25	30	
Vita.	15			
	Vita.	Age.	Age.	

Collige.

Collige per numeros aliquid cupus esse phandre junge simulatum feriaque diem.

A	3	K	15	R	4
B	6	L	21	S	29
C	12	M	19	T	28
D	20	N	22	U	4
E	26	O	20	X	6
F	25	P	14	Y	6
G	3	Q	16	Z	3

Sunday	13	Thursday	11
Munday	18	Fryday	15
Tuesday	15	Saturday	25
Wednesday	25		

Thus endeth the Sphear of *Platon*.

Whosoever in the seventh day of March is let blood in the right arm, and in the eleventh day of April in the left arm, he shall not lose the sight of his eyes.

In the four or five last days of May, if both arms be let blood, he shall have no Fevers.

Whosoever in the first day of each month, falleth in any infirmity, the third day ensuing is to be feared, which if he pass, he shall escape till thirty days. Whoso falleth in the second day, though he be long sick he shall be delivered. He that falleth in the third day, at next change shall be delivered. He that falleth sick in the fourth day, he shall be grieved to the twenty eighth day, which if he pass, he shall escape. He that falleth sick the fifth day, though he suffer grievously, he shall escape. He that falleth the sixth

sixth day, though he seem to be healed, nevertheless in the fifth day of the other Month he shall be dead. He that falleth the seventh Day with grief, he shall be delivered. He that falleth the eighth day, if he be not whole at the Twelfth day, he shall be dead. He that falleth on the ninth Day, though it be with great grief, he shall escape. He that falleth on the tenth Day, without doubt he shall be dead. He that falleth the eleventh day, he shall be delivered the next day. He that falleth the twelfth day, except he be delivered within two days, within fifteen he shall be dead. He that falleth the thirteenth day, till the eighteenth day he shall be sick, which if he pass, he shall escape. He that falleth sick the fourteenth day, shall abide sick to the fifteenth day, and so he shall escape. He that falleth sick the fifteenth day, except he recover within eighteen days, he shall be dead. He that wareth sick the sixteenth day, though he be grieved twenty four Days, the twenty eighth day shall escape. He that wareth sick the seventeenth day, he shall dye the tenth day. He that wareth sick the eighteenth Day, soon shall be healed. He that wareth sick the nineteenth day, also shall escape. He that wareth sick the 20 Day, in the fifth Day he shall escape; but nevertheless in the month following he shall be dead. He that wareth sick the twenty first day, except he run into peril of death, within ten days of that other month, he shall be delivered. He that wareth sick the twenty second day, except he run into peril of death, within ten

days

days of that other month, he shall be delivered: He that waxeth sick the twenty third day, though it be with grievousness of pain, in the other month he shall be delivered. He that waxeth sick the twenty fourth day, in the twenty seventh day he shall be delivered, but nevertheless in the month following he shall be dead. He that waxeth sick the twenty fifth day, though he suffer a little, nevertheless he shall escape. He that waxeth sick the twenty sixth day, though he suffer to the out-falling, nevertheless in that other month he shall be delivered. He that falleth sick in the twenty seventh day, it menaceth death. He that falleth sick in the twenty eighth day, it menaceth Death. He that falleth sick in the twenty ninth day, by little and little in that other month he shall be delivered. He that falleth sick on the thirtieth day, it is a doubt whether he shall pass any of these. Also he that waxeth sick in the 31 day, whether he shall escape it is unknown.

51. Here followeth the Nature of the Twelve Signs.

ARies is hot and dry, of the nature of the Fire, and governs in the head and Face of Man, and it is good for bleeding, when the moon is in it, save in the part it governeth and ruleth.

Taurus is evil for bleeding.

Taurus is dry and cold, of the nature of Earth, and governeth the neck, and the knot under the throat, and is evil for bleeding.

Geminy is evil for bleeding.

Geminy

Geminy is hot and moist, of the nature of the Air, and governeth the shoulders, the arms and hands, and is evil for bleeding.

Cancer is indefferent for bleeding.

Cancer is cold and moist, of the nature of Water, and governeth the breast, the stomach, and milt, and is indifferent, neither too good, nor too bad for letting blood.

Leo is evil for bleeding.

Leo is hot and dry, of the nature of Fire, and governeth the back and the sides, and is evil for blood-letting.

Virgo is indifferent for bleeding.

Virgo is cold and dry, of the nature of the earth, and governeth the womb, and the inward part, and is neither good nor evil for bleeding, but between both.

Libra is right good for bleeding.

Libra is hot and moist, of the nature of the Air, and governeth the navel, the reins, and the lower parts of the womb, and is very good for bleeding.

Scorpio is indifferent for bleeding.

Scorpio is cold and moist, of the nature of the water, and governeth the members of man, and is neither good nor bad for bleeding, but indifferent between both.

Sagitarius is good for bleeding.

Sagitarius is hot and dry, of the nature of fire, & governeth the thighs, and is good for bleeding.

Capricornus is evil for bleeding.

Capricornus is cold and dry, of the nature of

the

the earth, and governeth the knees, and is evil for bleeding.

Aquarius is indifferent for bleeding.

Aquarius is hot and moist, of the nature of ayr, and governeth the Legs, and is neither good nor well for bleeding.

Piſces is indifferent for bleeding.

Piſces is cold and moiſt, of the nature of water, and governeth the Feet, and is neither good nor evil for bleeding, but indifferent.

No man ought to make inciſion, nor touch with Iron the members governed of any ſign, the day that the Moon is in it, for fear of the great effuſion of blood that might happen.

Nor likewiſe when the Sun is in it, for the great danger & peril that might follow thereof.

22. The Anatomy of Mans body, with the number of the Bones, which are in all two hundred forty eight.

IN the top of the Head is a bone that coveretb the brain, the which Ptolomeus called the Capital bone. In the Scull be two bones, which he called Parietal, that holdeth the brain cloſe and ſtedfaſt. And more lower in the brain, is a bone called the crown of the head, and one the one ſide, and on the other be two holes, within the which is the Pallats, or roof bone. In the part behind the Head be four like bones, to which the chain of the neck holdeth. In the Noſe be two bones. The bones of the Chapes above be eleven, and of the nether Jaw be two above the oppoſite of the Brain, there is one behind named Collateral.

ral. The bones of the Teeth be thirty eight be-fore, four above, and four underneath, sharp edg-ed for to cut the Morsels, and there is four sharp, two above, and two underneath, and are called Conines, for they be like Conies Teeth: After that are sixteen that be as they were Hammers, or grinding Teeth, for they chew and grind the Meat the which is eaten, and there are four a-bove on every side, and four underneath. And then the four Teeth of Sapience on every side of the Chaps, one above, and one underneath. In the Chin from the head downward are thirty Bones, called Knots or Joynts. In the Breast before, be seven bones, and on every side twelve Ribs. By the Neck, between the Head and Shoulders are two Bones named the Sheers, and the two Shoulder-blades: From the Shoul-ders to the Elbows in each arm, is a Bone called Ajutor. From the Elbow to the hand-bone, in every arm be two bones that are called Cannes: in each hand be eight Bones, above the palm be four Bones; which are called the Comb of the hand. The bones in the Finger in each hand be fifteen, in every finger three. At the end of the ridge are the Buckle Bones, whereto are fastned the two Bones of the Thighs. In each knee is a bone called the knee plate. From the knee to the foot in each Leg be four bones called Cannes, or Marrow-bones. In each foot is a bone called the ancle or pin of the foot, behind the ancle is the Heel-bone in each foot: the which is the lowest part of a Man, and above each foot is a Bone

called

called the hollow bone. In the plant of each foot be four bones, they are the tombs of the foot, in each of which are five bones: the bones of the toes in each foot are fourteen: Two bones are before the belly for to hold it stedfast with the two branches. Two bones in the head, behind the ears, called Oculares: we reckon not the tender bones of the end of the Shoulders, nor of the sides, nor of divers little gristles and spelders of bones, for they are comprehended in the number aforesaid.

23. The use and order of Phlebotomy, with the names of the Veins, and where they rest.

THE Vein in the midst of the Forehead, would be letten blood for the ach and pain of the head, and for Fevers, Lethargy, and for the Megrim in the head.

About the ears behind the two vains, the which be

be let blood to give clear understanding, and vertue of light hearing, and for thick breath, and for doubt of Measelry or Lepry.

In the Temple be two veins, called the Arteries, for that they beat; which are let blood, for to diminish and take away the great repletion, and abundance of blood that is in the brain, that might annoy the head and the eyes, and it is good against the Gout, the Megrim, and divers other accidents that may come to the Head. Under the tongue are two veins that are let blood for a sickness called the Sequary, and against the Swelling and Apostumes of the Throat, and against the Squinancy, by the which a man may dye suddenly for default of such bleeding.

In the Neck are two veins called Originals, for that they have the course, and abundance of all the blood that governeth the body of man, and principally the head; but they ought not to be let blood without the counsel of the Physitian, and this bleeding availeth much to the sickness of the Lepry, when it cometh principally of the Blood. The Vein of the Heart taken in the arm, profiteth to take away humours, or evil blood, that might hurt the chamber of the Heart, and is good for them that spit blood, and that are short-winded, by the which a man may dye suddenly, for default of such bleeding. The vein of the Liver taken in the arm, swageth the great heat of the body of man, and holdeth the body in health, and this bleeding is profitable also against the yellow ares, and Apostumes of the Liver, and against

the Valsie, whereof a man may dye for default of such bleeding.

Between the master finger and the læch finger, to let blood helpeth the dolours that come in the stomach and side, as Botches, Apostumes, and divers other Accidents that may come to these places by great abundance of blood and humours.

In the sides between the womb and the branch are two veins, of the which that of the right side is let blood for the Dropsie, and that of the left side for every sickness that cometh about the Milt; and they should bleed according to the fatness or leanness of the party: take good heed at four fingers near the incision; and they ought not to make such bleeding without the counsel of the Physician.

In every foot be three veins, of the which three one is under the ankle of the foot, named Sophon, the which is to let blood for to assuage and put out divers humours, as Botches, and Impostumes that cometh about the groins, and profitteth much to women, to cause the menstruosity to descend, and delay the Emeroids that cometh in the secret places, and other like.

Between the wrests of the feet, and the great toe is a vain, the which is let Blood for divers sicknesses and inconveniencies, as the pestilence, that taketh a person suddenly by the great super-abundance of humor, and this bleeding must be made within a natural day; that is to say, within 24 hours after the sickness is taken of the

Pati-

patient, & before that the Feaver came on him: and this bleeding ought to be done according to the corpulence of the Patient.

In the angles of the Eyes be two veins, the which be let blood for the redness of the eye; or watry, or that runneth continually, and for divers other sicknesses that may happen and come by other great abundance of humours and blood.

In the vein at the end of the Nose is made bleeding, the which is good for a red pimpled face, as red drops, pustules, small scabs, and other infections of the heart, that may come therein by too great repletion, and abundance of blood & humors, and it availeth much against the pimpled Noses, and other such sicknesses.

In the mouth in the gums be four veins: that is to say, two above, and two beneath, the which be let blood for chauling and canker in the mouth, and for toth-ach.

Between the lip and chin, is a vein, that is to let blood to give amendment unto them that have an evil breath.

In each arm be four veins, of the which the vein of the head is the highest, the second next is from the heart, the third is of the Liver, and the fourth is from the Milt, otherwise called the low Liver vein.

The vein of the Head taken in the arm, ought to bleed for to take away the great repletion and abundance of blood that may annoy the head, the eyes, and the brain, and availeth greatly for changeable heats, and swelling Faces, and red

and for divers other ſickneſs that may fall and come by great abundance of blood.

The vein of the Milt, otherwiſe called the low vein, ſhould bleed againſt Feaver Tertains and Quartains, and it ought to be made a wide, and leſs deep wound than in any other vein, for fear of wind that it may gather; and for a more inconvenience, for fear of a Sinew that is under it, that is called the Lezard.

In each hand be three veins, whereof that above the thumb ought to bleed, to take away the great heat of the viſage, and for much thick blood and humours that be in the head, and this vein delayeth more than that of the arm.

Between the little finger and the leech finger letting of blood, that greatly availeth againſt all Feavers, Tertains, and Quartains, and againſt the Flames, and divers other lettings, that come to the paps and milt.

In the thighs is a vein, of the which bleeding availeth againſt pain of the Genitals, for to put out of mans body humours that are in the groins.

The vein that is under the ancle of the foot without, is named Sciot, of the which bleeding is much worth againſt the pains of the flanks, and for to make, avoid and iſſue divers humours which would gather in the ſaid place; and it availeth greatly to women to reſtrain their menſtruoſity, when they have too great abundance.

24. Of the year with the growth of things.

There be in the year four quarters, the which are named thus; Ver, Hyems, Æſtas, and Autumnus,

Autumnus : These are the four Seasons in the year. Prime time is the Spring of the year containing February, March, and April. In these three months every green thing growing, beginneth to bud and flourish.

Then cometh Summer, as May, June, and July, and in these three Months every Herb, Grain, and Tree is in his most strength & Beauty, and then the Sun is at the highest : Next cometh Autumn, as August, September, and October, wherein all Fruits wax ripe, and are gathered and housed.

Then cometh November, December, and January, and these three months be in the Winter: that time the Sun is at the lowest, and is of little profit : The Astronomers say, that the age of man is threescore and twelve years, and that we liken but one whole year; for evermore we take six years for every month, as January or February, and so forth: for as the year changeth by the twelve months, into Twelve divers manners, so doth man change himself Twelve times in his life, by twelve ages, and every six times six maketh thirty six, and then man is at the best, also the highest ; and twelve times six maketh threescore and twelve, and that is the age of man. Thus you may count and reckon for every month six years, or else it may be understood by the four Quarters and Seasons of the year, so man is divided into four parts, as to Youth, Strength, Wisdom, and Age. He is to be eighteen years young, eighteen years strong,

eighteen year in Wisdom, and the fourth eighteen years to go to the full age of threescore and twelve.

15. The change of Man twelve times according to the Months.

HE must take the first six years for January: the which is of no vertue nor strength, in this season nothing on the earth groweth. So man after that he is born, till he be six years of age, is of little or no wit, strength, or cunning; and may do little or nothing that cometh to any profit.

Then cometh February, and then the Days lengthen, and the Sun is more hotter; then the fields begin to wax green. So the other six years till he come to twelve, the Child beginneth to grow bigger, and is apt to learn such things as is taught him.

Then cometh the month of March, in which the Labourer soweth the Earth, and planteth Trees, and edifieth Houses. The Child in these six years waxeth big, to learn doctrine & science, and to be fair and pleasant, and loving; for then he is eighteen years of age.

Then cometh April, that the Earth and the Trees are covered with green flowers, and in every part goods increase abundantly.

Then cometh the young Man to gather sweet flowers of hardiness, but then beware that cold winds and storms of Vices beat not down the flowers of good manners, that should bring a man to honour, for then he is twenty four years of age.

Then

Then cometh May, that is both fair and pleasant: for then Birds sing in Woods and Forrests night and day, the Sun shineth hot: then man is most lusty, mighty, and of proper strength, and seeketh plays, sport, and manly pastimes, for then he is full thirty years of age.

Then cometh June, and then the Sun is at the highest in his Meridional: he may ascend no higher in his station His glimmering golden beams ripeneth the Corn: and then Man is thirty six years, he may ascend no more, for then nature hath given them courage and strength at the full, and ripeneth the Seeds of perfect understanding.

Then cometh July, that fruits be set on sunning, and our Corn a hardning; but then the Sun beginneth a little to descend downward. So the man goeth from youth towards age: and beginneth for to acquaint him with sadness, for then he is come to forty two years of age.

After that cometh August. then we gather in our Corn, and also the fruits of the Earth, and then man doth his diligence to gather for to find himself, to maintain his wife, children, & houshold, when age cometh on him, and then after that six years, he is forty eight years of age.

Then cometh September, that wines be made, and the Fruits of the Trees be gathered: and therewithal he doth freshly begin to garnish his house, and make provision of needful things, for to live with in winter, which draweth very near, and then man is in his most stedfast and cove-

tous estate, prosperous in wisdom, purposing to gather and keep as much as shall be sufficient for him in his age, when he may gather no more, and then he is fifty four years of age.

Then cometh October, when all is gathered, both Corn and other manner of Fruits, also the Labourers plow and sow new seeds in the earth for the year to come. And then he that nought soweth, nought gathereth: And then in these six years a man shall take himself unto God, for to do penuance and good works, and then the benefits the year after his death, he may gather and have spiritual profit; and then man is fully the term of threescore years.

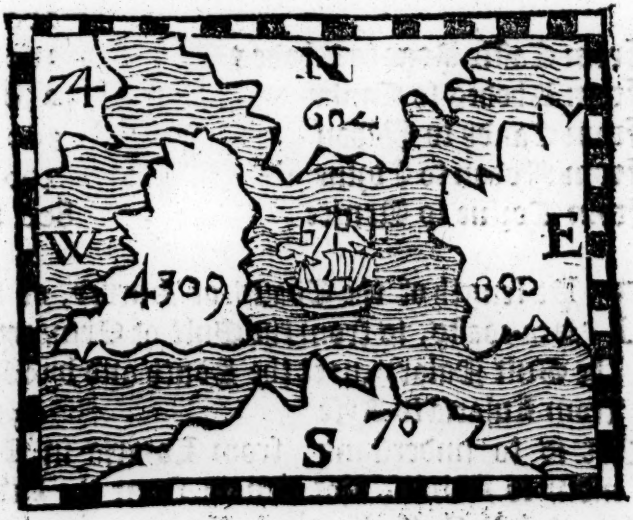
Then cometh November, that the days be very short, and the Sun in a manner giveth but little heat, and the trees lose their leaves, the fields that were green look hoary and gray: then all manner of herbs are hid in the ground, and then appeareth no flower, and winter is come, that the man hath understanding of age, and hath lost his kindly heat and strength; his teeth begin to rot, and fail him, and then hath he little hope of long life, but desireth to come to the Life everlasting: and these six maketh him threescore and six years of age.

Last of all cometh December, full of cold, with frost and snow, with great winds, and stormy weather, that a man cannot labour, the Sun is then at the lowest, the Trees and the Earth are hid in Snow, then it is good to hold them nigh the fire, and to spend the goods that they got in

the

the summer. For then men begin to wax crooked and feeble, coughing and spitting, and loathsome, and then he looseth his perfect understanding, and his Heirs desire his death: and these six Years maketh him full threescore and twelve years, and if he live any longer, it is by his good guiding and dieting in his Youth; howbeit, it is possible that a man may live till he be a hundred years of age, but there be few that live so long.

26. The Rutter of the Distances of Harbours, and Havens in most parts of the World.



THe compass of England round about, is 4309 miles
Venice doth stand from Flanders, East and by South 80 miles
And the next course by Sea from Flanders to Jaff

Jaff, is this, from Slule to Calais 70 m.
From Calais to Bucheffe 80 m.
From Bucheffe to Lezard 260 m.
From Lezard to Cape-feneſter 650 m.
From Cape-feneſter to Lisbon 283 m.
From Lisbon to Cape Saint Vincent to the Straits 240 m.
From the Straits of Gibralter unto the Isle of Sardine 110 m.
From Valitana in Sardine to Jnalta is 460 m.
From Jnalta the courſe of Saragoza and Sicil, to ſail to Jaff in Surrey 1800 m.
From Jaff to Baffe, to Cypre, to the Caſtle Roge 200 m.
From Caſtle Roge to Rhodes 100 m.
From Rhodes to Candy 250 m.
From Candy to Modon 300 m.
From Modon to Coſtue 300 m.
From Coſtue to Venice 800 m.

THe length of the Coaſts of Surrey, of the Sea-coaſts, is from the Gulf of Ermony to the Gulf Dalarze, next the South and by Weſt from Lularia to Kyſe 65 m.
That is to underſtand, from Lazaria in Eremony to Soldin, that cometh from the River coming to Antioch 70 m.
And from Soldin to the Port of Lycha, next unto the South 00 m.
From Lycha to the Port of the South 50 m.
From Tozola unto the Port of Tripol, South, 50 m.

From

From Bernet to Acres, South and by West, 70 m.
From Acres to Port Jaffe, South and by West, 70 m.
From Port Jaffe to Port Delazara, South, 130 m.
From Damiat to Sariza in Surry, to Damiat in Egypt, 180 m.
From Damiat to Babylon, Alchare, 80 m.
From Damiat to Alexandria. 110 m.

THe length of Marre Major, is from the gulf S. George, in the middest of the Gulf that is betwixt Tarpezond, Lenostopoly, to the Port Yellembye, West from S. George, 1060 m.
The bredth of the West end, is from the Bras S. George of Constantinople upon the River Danubius, next the North from S. George Brals, 560 m.
FRom Pero to Caffa in Tartary, North-east, 600 m.
From Caffa to the Straits of Tae, North-East, 100 m.
The Gulf of Tane is about 600 m.
The Cape of Caffa is about 600 m.
From the head of Tane to Sanastopoly 4 m.
From Sanostopoly to Trapesond by West, 250 m.
From Trapesond to Synopia, next to the South, 430 m.
From Synopia to Pero, next to the West South-west, 130 m.

From

From Vera to Vellamber, next the Northwest, 230 m.
From Vellamber t oVanchyo, North, North-East, 160 m.
From Vanchyo Castro to Danobia, North-East, 230 m.
From Danobia to the straits of Cassa, next the East, 200 m.

The Compass of the Islands.

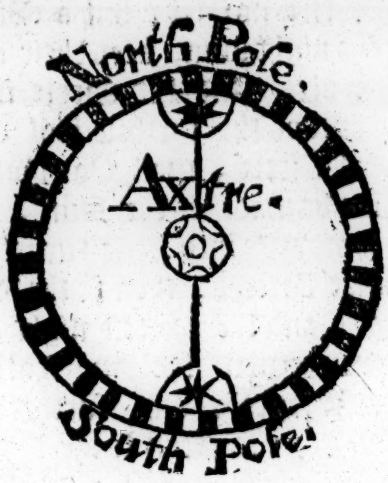
The Isle of Cyprus is about	500 m.
The Isle of Rhodes is about	180 m.
The Isle of Lange is about	80 m.
The Isle of Negre Pont is about	300 m.
The Isle of Cicilia is about	737 m.
The Isle of Sardine is about	700 m.
The Isle of Great Brittain is about	2000 m.
The Isle of Ireland is about	1700 m.
The Principality of Marre is about	700 m.

Thus endeth the Rutter of the Distance from one Port or Country to another.

27 Of the Axtree and Poles.

The Diameter of the world is called his Axtree, whereabout he moveth, and the ends of the Axtree are called the Poles of the world: Of whom one is called the North Pole, and the other the South Pole. The Northern is he that is always seen in our Habitations: And the Southern

Southern is that which is never seen above our Horizon. And there are certain places on earth,



whereas the Pole that is ever in our sight, cannot be seen with them that dwell there: and the other Pole which is ever out of our sight, is in sight to them. Again, there is a place on earth, where both the Poles have even like situation in the Horizon.

28. Of the Circle of the Sphear.

Some of the Circles of the Sphear be Parellels, some oblique, some others go crosse over the Poles. The Parallels are they that hath the same Poles as the World hath; and there be five Parallel Circles, the Artick, the Estival Tropick, the Equinoctial. The Artick Circle is even the greatest of all those Circles that we have continually in sight, and he scarcely toucheth

eth the Horizon in the point, and is altogether presented above the Earth.

And all the Stars that are included in this circle neither rise nor set, but a Man shall espy them all the night long, keep their course round about the Pole. And that Circle in our habitation is drawn of the furthest foot Ursa Mayor. The Estival Circle, most Northward of all the Circles that be made of the Sun, whom when the Sun removeth into, he turneth back from his Summer Circuit, then is the longest day of all the year; and the shortest night; and after the Summer return, the Sun shall not be perceived to Progress any further toward the North, but rather to recoil to the contrary parts of the World: wherefore in Greece this Circle is called Tropocos; the Equinoctial Circle is the most greatest of all the five parallel Circles, & is so parted by the Horison, that the one half Circle is above the earth, the other half circle lieth under the Horizon. The Sun being in his Circle, causeth two Equinoctials, the one in the Spring, and the other in the Harvest. The Brumal Tropick is a Circle most South of all the Circles, that by the moving of the World, be described of the Sun; which when the Sun is once entred into, he returneth back from his Winters Progress; then is the longest night and the shortest day in all the year. And beyond this Winter mark, the Sun progresseth never a whit further, but goeth into the other Coasts of the World: wherefore this Circle is also named

Trevi-

Trevicos, as who to say, returnable. The Antartick Circle is equal in quantity and distance with the Artick Circle, and toucheth the Horizon in one point, and his course is altogether underneath the Earth, and the Stars that be placed in this, are always invisible unto us. The greatest of all the said Circles is the Equinoctial, and then the Tropicks, and the least (I mean in our habitation) are the Artick: And these Circles must be understood without dyedth; and be reasoned of, according to the situation of the Stars, and by the beholding of the Dioptra, and but supposed only in our Imagination; for there is no Circle seen in all the Heaven, but only Galaxias. As for all the rest, they be conceived by imagination.

29. The Reason why that five parallel Circles are onely in the Sphear.

FIve Parallel Circles alone are wont to be described in the Sphear, not because there be no more parallels than these in all the world. For the Sun maketh every day one Parallel Circle, equally distant to the Equinoctial, (which may be well perceived) with the turning of the World, insomuch that a 128 parallel Circles are twice described of the Sun betwæn the Tropicks, for so many days are within the two returns, and all the stars are daily carried withal round about in the parallel Circles; Howbeit every one of them cannot be set out in the Sphear. And though they be profitable in divers things

things in Astrology, yet it is impossible that the Stars may be described in the Sphear; without all the parallel circles, or that the magnitude of days and nights may be precisely found out without the same parallels. But in as much as they be not deemed to be so necessary for the first introduction of Astrology, they are left out of the Sphear. But the five Parallel Circles for certain special instructions are exhibited. The Artick circle severeth the Stars, which we ever see, the Estival Tropick containeth the going back of the Sun, and it is the furthermost part of the progress in the North, and the Equinoctial circle containeth the Equinoctials, and the Brumal Tropick, is the furthermost point of the way of the Sun toward the South, and it is even the mark of the Winter return. The Antartick circle determineth the Stars, whom we cannot see. And seeing that they are very expedient for the Introduction into Astrology, they be right worthy to take room in the Sphear.

30. Of the five greater Circles; Of the appearance and non-appearance of them.

Also the said five parallel circles, the Artick circle appeareth altogether above the Earth, and the Estival Tropick Circle is divided into two parts of the Horizon, whereof the greater part is above the Earth, and the lesser lighteth underneath it. Neither is this Tropick circle equally divided of the Horizon in every Town and

and Country, but according to the variety of the Regions; it hath diversities of uprising, and this Estival Circle is more unequally divided in the Horizon to them that dwell nearer the North than we do: and further, there is a place where the Estival Tropick is wholly above the earth, and unto them that draw nearer unto the South than we, the Estival Tropick is more unevenly parted in our Horizon. Furthermore, there is a coast (but South from us) wherein the Tropick circle is equally divided of the Horizon. But in our habitation the Estival Tropick is so divided of the Horizon, that the whole circle being divided into eight parts, five parts shall be above the earth, and three under the Earth. And indeed it seemeth that Aratus meant this climate, when as he wrote his Book of Phelomenon; whereas he speaking of the Estival Tropick Circle, saith on this wise.

When the Circle divided is into eight parts, even just
Five parts above the Earth, and three underneath, remain needs must
The restless Sun in Summer hot, from this returneth back.

And so of this division it followeth, the day to be of fifteen Equinoctial hours, and the night of nine Equinoctial hours long: and in the Horizon of Rhodes, the Estival Tropick is so divided of the Horizon, that the whole Circle being divi-

ded into eightæn parts, there shall appear 29 divisions above the Horizon, and nineteen under the Earth, by which division it appeareth that the longest day in the Rhodes hath but fourtæn Equinoctial hours in it, and the eight, nine Equinoctial hours, with two half hours more beside. The Equinoctial Circle in every Habitation is so justly divided in the middest by the Horizon, that the one half Circle is above the Earth, and the other half Circle underneath the Earth. And this is the cause that the Equinoctials happen always in this Circle: The Brumal Tropick Circle is so divided of the Horizon, that the lesser part shall be above the Earth, and the greater part under the Earth; and the unequality of divisions hath even like diversity in all Climates, as it is supposed to be in the Estival Tropick Circle: and by this means the divisions of both the Tropical Circles be precisely correspondent each to other: by reason whereof the longest day is of one length with the longest night, and the shortest day equal with the shortest night. The Antartick circle lyeth every whit under the Horizon.

31. Of the bigness of the Five Parallel Circles.

BUt of the said five parallel circles, some keep still the same bigness throughout all the World, and of some the bigness is altered by reason of the Climates, so that some circles be bigger then other, and some lesser than other. The Tropick circles and the Equinoctial do no where alter their quantities, but the Artick vary in bigness

bigneſs, for ſomewhere they appear bigger, and ſomewhere leſſer. For unto the northward dwellers, the Artick circles ſæm bigger, the Pole being raiſed on high, the Artick Circle touching the Horizon, muſt needs alſo appear bigger and bigger continually; and unto them that dwell further North, ſometime the Eſtival Tropick ſhall increaſe the Artick Circle, ſo that the Eſtival Circle, and the Artick alſo mæt together, and be taken but inſtead of one. And in places that be yet further North, the Artick circles ſhall appear greater than the Eſtival Tropick circle: but there is a place ſo far North, where the Pole appeareth over head, and the Artick Circle ſerveth for the Horizon, and remaineth with it in the moving of the world, and is as wide as the Equinoctial; inſomuch that the thræ circles (to ſay) the Artick, the Equinoctial, and the Horizon, be placed in one order and ſcituation. Again, to them that dwell more South, the Poles appear more lower, and the Artick Circles leſſer. Yet again, there is a place being South in reſpect of us, which lieth under the Equinoctial, when the Poles be under the Horizon, and the Artick Circles are altogether gone; ſo that of the five parallel Circles, there remain but thræ Circles, that is the two Tropicks and the Equinoctial.

32. Of the number of the Parallels.

FOR all theſe ſpeeches, it is not to be thought that there continues 5 parallels always, but ſo many to be imagined for our habitations ſake; for in ſome Horizons there be but 3 Parallels

only, and there be habitations on Earth, where the Estival Tropick circle toucheth the Horizon, and even for the Tropick Circle is the second taken, which is called the Habitation under the Pole. The third Habitation, of whom we spake a little before, which is named the Habitation under the Equinoctial.

33. Of the order of the five parallel Circles.

THe order of the five parallel circles is not every where the same, but in our Habitation; the first shall be called the Artick, the second the Estival Tropick, the third the Equinoctial, the fourth the Brumal, the fifth the Antartick: But to them that dwell more North than we, sometime the first is accounted as the Estival Tropick, the second is the Artick, the third as the Equinoctial, the fourth as the Antartick, the fifth as the Brumal Tropick; and because the Artick Circle is wider than the Equinoctial, the said order must nedes be observed.

34. Of the power of the five Parallels.

LIkewise, neither are the powers of the same five parallel Circles alike. For the Circle that is our Estival Tropick, is to them that dwell in a contrary Habitation, the Brumal Tropick. Contrariwise, that which unto them is the Estival Tropick Circle, is the Brumal Tropick unto us. But such as dwell under the Equinoctial, even the three Circles be in power Estival Tropicks unto them; I mean them that dwell just under the course of the Sun, for in conferring one to another, that which is the Equi-

noctial

noctial with us, shall be the Estival Tropick Circle. And both the Tropicks shall be Bzumals. So then the Estival Tropick Circle may be said by nature universally all the World over, which is next to the Habitation. Therefore unto them that dwell under the Equinoctial, the Equinoctial it self serveth for the Estival Tropick, as wherein the Sun hath his course directly over their head, and all the parallel Circles shall take the room of the Equinoctials, being divided by equal divisions in the Horizon.

35. Of the space between the Parallels.

NEither the spaces of the Circle one from the other, do remain in the same throughout all Habitations, but after the description of the Spheares they are discussed on this sort. Let any Meridian be divided into sixty parts, the Artick shall be divided from the Pole sixty six parts off; and the same on the other side shall be sixty five parts distant from the Estival, and the Equinoctial shall be from either of the Poles sixty four divisions off. The Bzumal Tropick circle standeth from the Antartick sixty five parts off. Neither have these circles the same distance between them in every Town and Countrey; but the Tropicks in every declination shall have even like space from the Equinoctial, yet have not the Tropicks equal space from the Artick at every Horizon, but in some place less, and in some place more distance.

Likewise, the Artick have not in every declination one certain space from the Poles, but

somewhere less, and somewhere more. All the Sphears be made for the Horizon of Greece.

36. Of the Colours.

THere are Circles that go cross overthwart the Poles, which of some Men are called Colours, and they be so framed, that they contain within their Circuit the Poles of the world and be called Colours, by reason of those portions of them that are not seen. And for other Circles, they be seen whole, the World moving round about. And there are certain parts of the Colours invisible: even those parts that from the Antartick lie hid under the Horizon: and these circles be signed by the Tropical points, and then divided into two equal parts of the Circles that passeth through the midst of the Zodiack.

37. Of the Zodiack.

THe Circle of the Twelve Signs is oblique, and is compounded of three parallel circles, of whom two are said to shew the breadth of the Zodiack, and one is called Passing thorow the middest Signs: thus toucheth he the two equal circles and parallels, the Estival Tropick in the first degree of Cancer, and the Brumal Tropick in the first degree of Capricorn. The breadth of the Zodiack is twelve degrees. This Circle is called oblique, because he palleth over the parallels awry.

38. Of the Horizon.

THe Horizon is a Circle that divideth part of the world, seen from the part that cannot be seen:

sen: so he divideth the whole Sphear of the world into two parts, even that he leaveth the one half sphear above the earth, and the other half Sphear underneath the Earth. And there be 2 Horizons: one sensible, the other imagined by understanding, the sensible Horizon is that which of our sight is limited at the uttermost of our knowing. So that this Diameter is not passing a thousand furlongs even throughout. The Horizon that is imagined by understanding, is for the speculation of the Sphear of the fixed Stars, and he divideth the whole world into two parts. Wherefore there is not the same Horizon throughout every Habitation and Town, but to a mans witting, he remaineth the same for the space of four hundred furlongs almost. So that the length of the days, the Climates, and all the appearances remain the same still; but with the more number of furlongs: for the diversity of the Habitation, the Horizon, the Climate, yea, and all the appearances shall vary, so then change, and habitation must needs happen in going Southward or Northward beyond four hundred furlongs. And they that dwell in one parallel, for every exceeding great number have a new Horizon, but they keep the same Climate, and all the appearances: Likewise the beginnings and endings of Days, change not at the self same time to all that dwell in the same Parallel. But after very exact curiosity, the least moving in the World hither or thither, even for every Point the Horizon is changed, the Climate and the Appearances do

vary. The Horizon in the Sphears not after the manner described, for all the other Circles are carried together from East to West with the moving of the world; and the Horizon is immoveable by his own nature, as long as he keepeth the same scituation. And so if the Horizon were set out in Sphears when they should be turned about; he might so happen to move, and sometime to be over head, and that were a thing most inconvenient, and farthest out of reason in Sphear matter: yet for all that there may be a place assigned, for the Circle Galaxias is left out in many Sphears, and it is one of the greatest Circles; and they be called the greatest Circles, which have the same center which the Sphear hath. And there be seven of the greatest Circles, the Equinoctial, the Zodiack, that which goeth through the midst of the Signs, and that which goeth by the Poles, the Horizon of every Habitation, the Meridian, and the Circle Galaxias.

39. Of the five Zones.

THe outward fashion of the Earth is spherical, & divided into five Zones, of whom, two which are above the Poles are called the cold Zones, because they be very far from under the course of the Sun, and be little inhabited, by reason of the great cold; and their compass is from the Artick to the Poles-ward; and the Zones that be next unto them, because they be measurably scituate towards the course of the Sun, be called temperate, and above in the firmament upon the Tropick and Artick Circles, be-

between whom they lye. Now the fifth, which among the four said Circles is middlemost, for that it lighteth under the way of the Sun, is named the hot, and it is divided of the Equinoctial of the earth into two, which lyeth all about under the Horizon in the frame of the Sphear.

40. Of the Meridian Circles.

THe Meridian is a Circle that goeth thorow the Poles of the world, and thorow the point that is just over our head. In whom when the Sun is come to, he causeth mid-day and midnight: And this Circle is also immoveable in the world, as long as the self same scituation is kept in all moveing of the World. Neither is this Circle drawn in a Sphear that be painted with stars, because he is immoveable and receiveth no mutation, but is mans conjecture by wit, for three hundred Furlongs almost, the Meridian abideth the same, but after a more better exact imagination, for every step either East or West, maketh another Meridian: but go North or South, even ten thousand Furlongs, and the same Meridian shall serve.

41. Of the Circle Galaxias.

THe Circle Galaxias, oblique also, and goeth over the Tropicks away, and it is of the substance of five clouds, and the only visible circle in the Heavens, neither is it certain what bredth it is off, for it is narrower in one place, than in another, and for that cause under the Equinoctial of the world. But on the two temperate

perate Zones, one is inhabited of them that be in our Habitation, being in length nigh an hundred thousand furlongs, and in breadth about half the same.

42. Of the Celestial Signs with their Stars.

THe Signs that be blazed with Stars, are divided into three parts; some of them be placed in the circle of the Zodiack: some be called Northern, and some be called Southern, and they that be scituate in the circle of the Zodiack, be twelve Beasts, whose names we have declared in another place, in which Twelve Beasts there are divers Stars, which for certain notable marks espied in them, have taken their proper Names; for the fixed Stars that be in the back of Taurus be called Pleiades, and the Stars that be placed in the head of Taurus be Six in number, and are called Hyades: And the Stars that stand before the feet of Geminy, are called Propus; and the cloud-like substance, that is in Cancer, is called Presepe; and the Two Stars that stand nigh Presepe, are called Asini: and the bright Star that is in the heart of Leo (according to the name of his place) is the Lyons heart, and it is called of some men the Royal Star; for that they that are born under it, are thought to have a Royal Nativity. The Fair Star that sticketh at the fingers-end of the left hand of Virgo, is called the Spike. But the little Star that is fastned by the right wing of Virgo, is named Protigettes. And the four Stars that be at the right hands-end of Aquarius, called Urna. The

Stars

Stars that be spread one after another behind Pisces Tail, are called the Lines. And in the South Line there are nine Stars, and in the North-Line five. The bright Star that is sæn in the Lines-end is called Nodus. So many are counted for the Northern, as be set betwixt the Zodiack and the North: And they be these: Ursa Major, Ursa Minor, And Draco that lyeth betwixt both Ursas, Arctophylax, Corona, Engonasin, the Serpentine, the Serpent, the Harp, the Bird, the Arrow, the Eagle, the Dolphin, Protomo Hyppy the Horse that standeth by Hyppacos, Chepheus, Cassiopeia, Andromeda, Perseus, Auriga, Deltoton. And he that was stellified of Callimachus, Bernicks heir. Again, there be other Stars, who for certain plain appearances that they have in them, had their Name given them. For the notable Stars that lyeth about the midshanks of the Arctophilax is called Arcturus: And the shining Star that is set by the Harp, even by the name of the whole Sign is called the Harp; and the stars that be at the top of Perseus left hand, are named the Gorgones, and the thick small stars that are espied at the right hands-point of Perseus, make as it were a Sythe. And the clear star that is set in the left shoulder of the Driver, is called the Goat. But the two little stars that be at the uttermost of his hand, be called the Kids. And all those be Southern Signs; that lie on the South side of the Zodiack. And their names be these: Orion, the Centaurus, the beast that Centaurus holdeth in his hand, Thirsylocus,

locus, when Centaurus setteth before the Sensar; the Southern Fish, the Whale, the water powreth off Aquarius, the flood of Orion, the South Crown, which of some is named Uraniscats; the Road that lyeth by Hypparchus. And again, in these there be certain Stars that have taken them proper names. For the bright star that is in Prokyon, is called Prokyon: and the glistering star that is in the Dogs mouth, for that she is thought to cause more fervent heat, is called the Dog, even by the name of the whole Sign. The star that shineth in the top of the star of Argo, is named Canopus: and this is seldom seen in the Roads, except it be from high places: But in Alexandria she is not seen at all, where the fourth part of the sign doth scantly appear above the Horizon.

43. Of the twelve Winds, with their Names, and Properties.

The Wind is an exaltation hot and dry, ingendred in the inner parts and hollowness of the earth, which when it hath issue, and cometh forth, it moveth sidelong about the earth, and is called the Wind. And there be twelve of them, which old Marriners had in use, of whom four be called Cardinals.

The

The First Principal Wind.

Auſter the Meridional or South-wind, hot and moiſt air, or likened to the ayr, ſanguine, full of Lightning, and maketh or cauſeth great rain, he nouriſheth large clouds, and ingendred peſtilence and much ſickneſs; Auſter Aphricus his firſt collateral or ſide-wind, airy, he cauſeth ſickneſs and rain, his ſecond callateral is called Auro Auſtra, airy, he provoketh clouds and ſickneſs.

The ſecond principal Wind.

The fourth wind, and the ſecond Cardinal is Septentreonarius, contrary or poſitive to the firſt, cold and dry, melancholick, compared to the Earth: he putteth away rain, he cauſeth cold, and dryeth and conſerveth health, and hurteth the flowers

flowers and fruits of the earth: his Collaterals, the first is Aquilo, frosty and dry, earthy, without rain, and hurteth the flowers. Circius his second Collateral, earthy, cold and dry, causeth round, or hurle-wind, thick snow and winds.

The Third Cardinal Wind.

From the Rising of the Equinoctial that is in the East, bloweth Subsolanus, the third Cardinal wind, fiery, hot and dry, cholerick, temperate, sweet, pure, subtil, or thin, he nourisheth clouds, he conserveth bodies in health, and bringeth forth flowers, Hellefrontus Collateral, Solstitial, and Estive, summery, dryeth all things.

The Fourth Cardinal Wind.

Last of all in the going down of the Equator, that is the West, bloweth Fovonius, cold and moist, watery, flegmatick, which resolveth and loseth cold, favoureth and bringeth forth flowers; he causeth rain, thunder, and sickness, his Collaterals Affricus and Corus have the same nature and properties.

44. Strange Wonders, most worthy of note.

IN the Country of Cicilia, as the worthy Cosmographer Pomponeus Mela reporteth, in the innermost places, there is a Province of great renown. For the discomfiture of the Persians by Alexander, and the flight of Darius; at that time having in it a famous City called Issos, whereof the Bay is named the Bay of Issos, but now having not so much as a little Town. Far from thence lyeth the Foreland Amanoides, between the Rivers Pyramus and Cydnus, Pyramus being

the

the nearer to Issos returned by Mailon, and Cydnus runneth out beyond through Tarsus. Then is there a City possessed in old time by the Rhodians, and Argives, and afterward at the appointment of Pompey, called Soloe: by Pyrates now Pompeyopole.

Hard by, on a little Hill is the Tomb of the Poet Aratus, worthy to be spoken of, because it is unknown, why stones that are cast into it do leap about: not far from thence is the Town of Cyrocus, environed with a small balk to the firm land.

Above it is a Cave named Coricus, of singular nature, and far more excellent than may with ease be described. For gaping with a wide mouth, even immediately from the top it openeth, the Mountain butting upon the Sea, which is of great height, as it were of ten Furlongs: then going deep down, and the farther the larger; it is green round about with budding trees, and casteth it self into a great round vault, on both sides full of woods, so marvellous and beautiful, that at the first it amazeth the minds of them that come into it, and it maketh them think they have never seen enough of it. There is but one going down into it, narrow and rough, of a mile and a half long, by pleasant shaddows and coverts of wood, yielding a certain rude noise, with Rivers trickling on either hand. When ye come to the bottom, there again openeth another Cave, worthy to be spoken of for other things. It maketh the enterers into it afraid, with the dinne of Timbrils, which raise a gashly and great ratling with-

within, afterward being a while lightsome: and anon, the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and carrieth them deep as it were in a Mine, where a mighty River rising with a great breast, doth but onely shew it self, and when it hath gushed violently a while in a short Channel, sinking down again, it is no more seen. Within is a waste space, more horrible then any man dare pierce into, and therefore it is unknown. It is altogether stately, and undoubtedly Holy, and Worthy, and also believed to be inhabited by Gods. Every thing presenteth a stateliness, and setteth out it self with a certain Majesty.

There is another beyond, which they call Typhos Cave, which is a narrow mouth, and (as they that have tried it doth report) very low, and therefore dimmed with continual Darkness, and not easie to be sought out: Howbeit because it was sometime the chamber of the Gyant Typho, and because it now out of hand, killeth such things as are let down into it, it is worthy to be mentioned for the nature thereof, and for the tale that is reported of it. Beyond that are two Forelands, that is to say, Sarpedon, sometime the bonds of King Sarpedons Realm, and Anemutium, which parteth Cicilia from Pamphilia, and between them Celendris & Natidos. Towns builded, and peopled by the Samians, whereof Celendris is nearer to Sarpedon.

FINIS.

THE

Husband-Man's PRACTICE:

OR,

PROGNOSTICATION

For Ever.

As Teacheth, *Albert*, *Alkind*, *Haly*, and *Ptolomy*.

With the Shepherd's Perpetual Prognostication for the Weather.

Printed by *A. P.* and *T. H.* for *W. Thackeray*, at the sign of the Angel in *Duck-Lane*, 1679.

What the Husband-man should practice, and what rule he should follow; after the teaching of *Albert*, *Alkind*, *Haly*, and *Ptolomy*.

THE wise and cunning Maisters in Astronomy have found, that Man may see and mark the weather of the Holy Christmas night, how the whole year after shall be in his working and doing, and they shall speak on this wise.

When on the Christmas Night and Evening it is very fair and clear Weather, and is without wind and without rain, then it is a token that this year will be plenty of wine and fruit.

But if the contrariwise, foul Weather and windy, so shall it be very scant of wine and fruit.

But if the wind arise at the rising of the Sun, then it betokeneth great death among Beasts and Cattel this year.

But if the wind arise at the going down of the same, then it signifieth death to come among Kings and other great Lords: But if the wind arise at North Aquilon at mid-night, then betokeneth the year following to be a fruitful year, and a plentiful. But if the wind do arise and blow at South Austro in the midst of the Day, that wind signifieth to us dayly sickness to reign and be amongst us.

2. Of Christmas-day.

If Christmas-day be on the Sunday, that year

year shall be a warm Winter, and beginning sast with sorrow, there shall be great Winds and tempests. The Lent shall be mild, warm, and moist. The Summer hot, dry, and fair. The Harvest moist and cold, much unto Winter.

Wine and Corn shall be plenty and good, and there shall be much honey, and the sheep shall prosper well. The small seeds and fruits of Gardens shall flourish also. The old men shall dye sore, and especially Women that go with child: peace and quietness shall be Plenteous among Married folks.

If Christmas day fall on the Sunday, there shall be a misty Winter, neither too cold, nor too warm, the Lent shall be very good, the Summer windy, with great stormy Weather in many Lands; the Harvest good, and much Wine, but very little Honey, for the Swarms of Bees shall dye, and many women complain, and sit mourning this year for their Husbands.

If Christmas day be on the Tuesday, it shall be a cold winter and moist, with much snow: the Lent shall be good and windy, the Summer wet, and Harvest dry and evil: there shall be reasonable plenty of Wine, Corn, Oyl, and Tallow: the Swine shall dye, and sheep be diseased, and the beasts perish: The Ships of the Sea shall have great misfortune: Much amity and good Peace shall be among Kings and Princes, and the Clergy shall dye sore that year.

If it fall on Wednesday, then shall the winter be very sharp, hard, and after warm: the Lent

strong, with naughty weather; the summer and harvest very good weather; and this year shall be plenty of Hay, Wine, and Corn, which shall be very good: the honey dear, fruits scant, and very bad: Builders and Merchant-men suffer great labours, and young people, children, and also cattle dye in great store.

If it fall on Thursday, the winter shall be very good, with rain: the Lent windy, a very good summer, and a misty Harvest, with rain and cold: and there shall be much Corn, Fruit, & all things shall abound on earth, and Wine with Oyl, and tallow shall be plenty, but yet very little Honey. Many great men shall die, with other People: and there shall be good peace, and great honour to all Kings and Governours.

If it fall on Friday, the winter shall be stedfast, and continue his course: The Lent very good, but the summer stedfast, and the Harvest indifferent, and there shall be plenty of wines and Corn, Hay shall be very good, but the sheep and swarms of Bees shall die sore, the people shall suffer great pains in their eyes: Oyl shall be very dear that year, and of fruits there shall be plenty, but children shall have much sickness.

If it be on Saturday, then shall the winter be misty, with great cold and much snow, and also troublesome, unstedfast, with great winds: the Lent shall be evil and windy, the Summer good, and dry Harvest, there shall be little Corn, and dear, and scarcity of fruit: Pastures for Beasts shall be very good, but the Ships on the Sea, and other

other waters shall have great mis-fortune, great hurt shall be done to many houses, and there shall be war in many Countries, with sickness, and many old people dye: many Trees shall wither: And the Bees dye also that year.

3. Of the practice of the Husbandman.

THe Husband-mans Practice standeth after this manner.

They begin to mark first on Christmas-day, and so forth: they mark also the other twelve days, even from the first day, and what weather there is on every one of the twelve days. And also the weather that shall be upon, and in the month that belongeth to the same day, and therefore it is to be marked that Christmas-day betokeneth January, and St. Stephen's day betokeneth February, and St. John's day betokeneth March, and so forth proceeding unto the last.

4. The Disposition of the twelve days, known by the shining of the Sun.

ON Christmas-day, if the Sun doth shine, the whole year, it betokeneth a peaceable year.

If the Sun shine the second day, gold shall be hard to come by, and the Corn much set by.

If the Sun shineth the third day, Bishops and Prelates will be diligent to make war, and great errours shall be among Church-men.

If the Sun do shine on the fourth day, then must the weak Children suffer much pain.

And if the Sun do shine on the fifth day, then doth the Winter Fruits and Herbs, and fruits of Gardens prosper well.

If the Sun do shine on the sixth day, there shall be great plenty of the fruits of the Gardens, with all other Fruits also.

But if the Sun doth shine on the seventh day, then betokeneth hunger and scarcenes, both of Mans food, and also of Beasts; for Victuals shall be dear, with wine and Corn.

If the Sun do shine on the eighth day, it shall be good for Fishers that year, and fortunate.

If the Sun do shine on the ninth day, it shall be prosperous and happy for sheep that year.

If it shine the tenth day, then shall there be much evil weather that year.

If it shine the eleventh day, there shall be much misty weather that year, and also commonly death.

If it shineth the twelfth day, then followeth that year much war, debate and strife.

If the wind blow the Christmas day at Night, that betokeneth Death to a great Man in that Land.

The second night, if the wind be still and laid, then the third Night dyeth the greatest Lord in that Land.

If the wind blow the fourth night, there shall be dearth in the Land.

If it blow the fifth night, there shall be death among them that are learned.

The sixth Night, wind bringeth Plenty of Wine, Corn, and Oyl.

The seventh Night, wind bringeth neither hurt nor good.

The eighth Night, wind causeth much death among

among old and young people.

The ninth night, wind betokeneth much sickness, and death among the people.

The tenth night, the Cattle fall to the ground and dye.

The eleventh night, much Fish shall dye.

The twelfth night, it betokeneth much war and debate in the Land.

5. From the time of Christmas unto the Twelfth-day.

THe Husband-man understanding all this, when on Christmas Even at midnight the wind waxeth still, it betokeneth a fruitful year: when on the Twelfth day afore day, it is somewhat windy, that betokeneth great plenty of Dyl.

When the Sun on the Twelfth-day in the morning doth shine, that betokeneth foul weather: In the beginning it is never steadfast weather, for the months go all one through another the same day. If it be fair weather that day, it is happy and fortunate. The first day after the first day, is the last day, so that the first is last, & that in the six days, every day leaveth behind him 2 months.

Also that the second day, leaveth February a fore-noon, and January at the After-noon, and so forth do all the other days.

January.

If it be on New-years day that the Clouds in the morning be red, it shall be an angry year, with much war and great tempests. If the Sun doth shine on the 22 day of January, there shall be much wind. If the Sun doth shine on S. Pauls

day, the twenty five day of January, it shall be a fruitful year, and if it do rain or snow, it shall be between both: If it be very misty, it betokeneth great dearth: If thou hear it thunder that day, it betokeneth great winds, and great death, and most especially among rich men that year.

February.

On Shrove-tuesday, whosoever doth plant or sow, it shall remain always green.

Item. How much the Sun doth shine that day, so much he shall shine every day in Lent. And always the next new Moon that falleth after Candlemas-day, and after that the next Tuesday shall be always Shrove-tuesday.

And when the Sun ariseth and shineth early, then prospereth well all manner of Fruit. If you hear it Thunder, it betokeneth great Wind and much fruit.

St. Beda saith, There be three days and three nights, that if a Child be born therein, the Body abideth whole, and shall not consume away until the day of Judgement: that is in the last days of January, and the secrets thereof are full wondrous. And if a tree be hewed on the same day, it shall never fail.

March.

The more mists that there be in March, the more good doth it, and as many days as be in March, so many hoar Frosts shall you have after Easter, and so many mists in August. All manner of trees that shall be cut down unto the the two last holy days in March, shall never fail. Item. If on Palm-sunday be no fair weather, that betokeneth goodness

goodness. If it do thunder that day, then it signifieth a merry year, and death of great men.

April.

If it rain never so little on Ascension day, it betokeneth dearth of all manner of Food for Cattle. But when it is fair weather, it is prosperous, and there shall be plenty of Tallow, and much Wool.

May.

If the Sun do shine on the 25 day of May, wine shall prosper well; but if it doth Rain, it doth much hurt. Item. If it rain on Whitsunday, it is not good. Item. In the last of May, the Oak trees begin to bear blossoms: if they Blossom then, you shall have a good year of Tallow, and plenty of Fruit.

June.

If it rain never so little on Midsummer-day, that is the 24 Day of June, then do not Hazel-Nuts prosper: If the Holy Sacrament day of our Lord be fair, then it is good, and cause fruit plenty, and the Lambs to dye.

July.

If it rain on the second of July, such Weather shall be forty days after, day by day, yet some imputeth it to Within the 15.

August.

If the Sun doth shine on the 15 day of August, that is a good token, and especially for wine.

September.

If thou will see and know, how it shall go that year, then take heed to the Oak-Apples about

St.

St. Michaels day, for by them you shall know how that year shall be: If the Apples of the Oak trees when they be cut, be within full of Spiders, then followeth a naughty Year: If the Apples have within them flies, that betokens a mæth good year. If they have Waggots in them, then followeth a good Year. If there be nothing in them, then followeth a great dearth: if the Apples be many, and early ripe, so shall it be an early Winter, and very much Snow shall be afore Christmas, and after that it shall be cold. If the inner part or kernel be fair and clear, then shall the Summer be fair, and the Corn good also: but if they be very moist, then shall the summer also be moist. If they be lean, then shall there be a hot and dry summer. If it thunder in this month, it presageth plenty of wine and Corn that year.

October.

When the leaves will not fall from the Trees, then followeth after a cold winter, or else a great number of Catterpillars on the trees.

November.

Whether the winter be cold or warm, go on Alhollows day to a beech tree, and cut a chip thereof, and if it be dry, then shall the winter be warm: If thou wilt try on St. Andrews Even, whether it shall be a moist or dry year that followeth, you shall know by a glass full of water: if the year shall be moist, and much rain shall fall, then shall the water in the glass run over: and if there shall follow a dry year, then shall not the water arise to the brink thereof.

When

When there followeth a foggy night, a good year after ensueth, that is when it commeth on the thursday night, or on a flesh day at night, and on the Fryday or saturday, wherein some men will eat no other meat but flesh; if there be Thundring, that betokeneth plenty of fruit.

December.

When Christmals day cometh while the Moon waxeth, it shall be a very good year, & the nearer it cometh to the New-Moon, the better shall that year be. If it cometh when the Moon decreaseth, it shall be a hard year, and the nearer the latter end thereof it commeth, the worse, and harder shall the year be. And if any wood be cut off on the two last days of December, and on the first day of January, it shall not rot nor wither away, nor be full of worms, but always war harder, and in his age as hard as a Stone.

6. How thou mayst rule thy Beasts that year.

Item. Put out of thy stable all thy beasts, or what other Cattle thou hast, the three Nights following hereafter, and make the Stalls and Stables very clean, with the Mangers also, and give a beast no meat those nights in those places, but bestow them in some other Room, and there give them meat, for that is good; and these be the three Nights, Christmals Even at Night, New-years Even, and Twelf-even at night.

7. An old rule of the *Husband-man.*

Item. When it is fair three Sundays after S. James his day, it betokeneth that Corn shall be very good, but if it rain, then the Corn withereth:

withereth: St. Iames's day before Noon betokeneth the Winter time before Christmas, and after noon, it betokeneth the time after Christmas. If it be so that the Sun do shine on St. Iames's day, it is a token of cold weather: but if it rain thereon, it is a token of warm and moist weather. But if it be between both, that is a token of neither too warm, nor yet too cold.

8. How the Winter should be the Twelve Months.

IF a man desire to know what fair weather shall be in every Month, or what Rain, then must he mark in what hour the New Moon is in, and under what sign, and what Planet ruleth the same hour, so shall the same month be hot and dry, cold and moist, after the judgement and manner of the four times of the year.

Item. When the Moon is new changed, what weather shall be that month, shall be found out after this manner: If the Moon shine fair and clear, and so followeth wind: Shineth the Moon pale, so shall it Rain. If it Raineth the next month after a new Moon, then shall it Rain forth the whole month.

The saying of *Solinus* and *Petrus*.

If the Sun have in the Morning under him troublesome clouds, then shall ye have rain, and much tempest of weather: if the clouds be troubled in the morning early, and black, then shall there blow a strong Northwind.

If the Sun and Element be red in the morning, it betokeneth rainy weather. If it be red in the

the Evening, it is a token the next day shall be fair-weather.

10. The Circles about the Sun, Moon, and other Stars.

Guido Bonatus speaketh on this wise, we shall mark the Circles which be sometime about the Sun, and about the Moon, whether they be one or more, and if there be but one, they being clear and not long enduring, & quickly vanish'd, it betokeneth fair and clear weather following, and a good and clear Air: and when there be many Circles, it betokeneth wind: if they be of colour red, and clear in many parts, then it betokeneth trouble in the Air.

And if they be grey, dark, and of earthy colour, then it betokeneth trouble in the Air, though cold and wind, and it bringeth in the Winter time snow, and in Summer time rain.

When they be black, it betokeneth in the winter, wind and snow, and in summer rain, & when they be many, then do the same the more increase.

11. The Colours and lights of the other Stars.

When the Stars give great light, it betokeneth wind from the said parts where those Lights be seen.

When the stars be misty and dark, as though they shined through a mist, and that all the same time there be no clouds in the Element, it is a token of trouble in the air, and much rain or snow after the time of the year.

And when they be clear and red, they judge it to be windy.

Like

Likewise, if thou seest the common Stars, thick, dark, and of course light, it betokeneth always change of Weather. If thou in clear weather seest the Stars shoot, and fall down to the Earth, that is a token that there shall be shortly after Wind from those parts where the Stars do shoot, and the more they shoot the stronger shall be the Wind. For when you see such things present, it betokeneth inordinate Wind, and when you see such like in every part of the Element, that is a token of great trouble in the ayr in all parts, with Thunder and Lightning.

12. How to know the Weather by the rising and going down of the Sun.

When the Sun ariseth clear and fair, it is a token of a fair day.

When the Sun ariseth, and hath about him red clouds, it is a token that it will rain that day.

When there be clouds in the Orient, so that the Sun cannot shine through them at his arising, it is then a token of rain.

When the kuglin is in the rising of the Sun, it betokeneth a sharp wind, and in going down of the Sun fair weather.

When there be clouds about the Sun when he riseth, the less that the Sun doth shine, the more redder the clouds.

When at the rising of the Sun there proceedeth a long shining, it betokeneth rain.

When afore the rising, the Sun-shine doth appear, it betokeneth water and wind.

When

When the Sun in the rising is dark, or hid under a cloud, it betokeneth rain.

When the Sun is clear, and that it giveth light from the middle part against the Rising about midnight, that betokeneth rain and wind.

When long shining beams go before the Sun, it betokeneth a dead and strong wind, from those parts that the beams do shine.

When by the accident at night there is a shining circle, it betokeneth that night boistrous and unruly weather, and if there be a myst, the stronger shall the wind be, if the myst fall from the Sun, it betokeneth wind in the Region beyond where it falleth.

When the Sun ariseth black, or with Clouds under it, or that he hath on both parts Clouds, which some men call the Sun, or Sun-beams, which proceed from the Sun, whether they be black of colour or no, it betokeneth a winter ayr or rain.

When the circle that is round about the Sun, in the rising or going down thereof, is in many sundry colours, or else as red as fire, or else that the light of the Sun doth fail, or that the colour be stelled, or that the clouds stand thereby, or that the Sun-beams be very long, it signifieth a strong wind to come from those parts.

When in the rising or going down of the Sun, the light or shining thereof goeth before, and evening the Element is red, it betokeneth the next day fair weather. And when the shining thereof in the rising or going down be not right, it betokeneth Rain.

13. Alber-

13. *Albertus* of the Lightning.

If the Colour of Lightning be red and clear, the flames white and red, or the colour of snow, that betokeneth all things fruitful, the other helpeth to the bringing forth, and doth neither hurt nor hinder, except it be too far withered. The third goeth through and setteth forth.

14. Of the Rain-bow, from whence he is, and what it signifieth.

When the Rain-bow is clear, then shall it not be long clear after, which betokeneth a Winter ayr or rain.

Item. When thou seest in the morning a Rain-bow, it betokeneth rain the same day, and there shall be a great boisterous storm.

Item. When the Rain-bow doth appear about three or four of the clock in the afternoon, it betokeneth fair weather, and there shall be against it a strong dew.

Item. When there doth a Rain-bow appear about noon, it betokeneth much water.

Item. When the Rain-bow doth appear about the going down of the Sun, then doth it for the most part thunder and rain.

Item. When it appeareth in the Orient, then followeth fair weather.

Item. When the Rain-bow appeareth in boistrous weather in the North, it betokeneth fair weather and clear. And contrariwise when he appeareth and is seen with a clear Summer, whether in the west, or at noon, it followeth rain.

Hayly saith, when the Rain-bow appeareth in fair

fair and clear weather, it betokeneth increase of raw weather; and in the winter it betokeneth less.

15. Of Thunder and Lightning.

When in the time of Winter, the Sun is in Capricornus and Aquarius, especially from Lucy, until the 10 of January, if the Thunder be heard, then shall it be from the beginning of the Lightning throughout the whole Year, more windy than any other Year is. When in Summer it thundreth more than it lightneth, it is a sign of wind that shall come from ỹ same place whence the Thunder cometh: But if there be seen more Lightning than is heard of Thunder, then shall the wind come from the place where the Lightning is seen.

If it thunder less than lighten, that is a token of Rain, with fair & clear weather, & shall both thunder and lighten, or else thunder and lighten out of all 4 Quarters: But mark, if it come only from the East part, there shall be next day rain from the North, and wind.

When it thundereth early, it betokeneth both wind and rain to come from the day.

16. To know the Weather by the four Quarters of the Year, as sheweth *Lichenberger*.

What weather there shall be on the day that the Sun enters into Aries, and in the next day after, their Operation shall be for the most part in the Harvest, in September, October, and November.

Item, Aries worketh the one day when the Sun goeth in Leo, and the next day before and after; and so shall be the winter, especially December, January, and February: for the winter giveth him wholly, and leaveth on the North; that is to say, from the mid-night, which is the Orient East; and that time shall be dry, and then shall be great Frost and Cold.

But if it come in South Austro, which is of the mid-day, either West Occident, then that time shall be moist, and but little Ice. If the weather be dry after the moistness, so shall the winter be unstable.

On that day that the Sun goeth into Libra, mark the weather the next day afore it, and the next day after it. And when the weather is given to lightning more in March, April, & May, then mark that also. For as the weather is in those days that come next after, and afore, when the Sun entereth into Aquarius; so shall it be in the most part of the Summer, June, July, & August.

In them many wise men do conclude, how the weather shall be all the time that the Sun is from Libra to Scorpia, even to the twentieth Degree; that is, that from the fourteenth of September, unto Allhallows-day; and commonly, it shall be likewise in the year following. And this time is reckoned among the twelve months: so that four dayes are reckoned for a month, and every day betokeneth a quarter of a Moon, which is seven days; and November is reckoned for the first month.

27. How

27. How to know the Weather out of the New and Full Moons.

On the third day before the new & full Moon, mark well the Moon, where there goeth or proceedeth from her a clear Light shining, it betokeneth fair weather, and also windy; and if the Moon be black or dark, it is a token of cold Ayr, and rainy.

When there is a fair and clear Circle by the Moon, and that being sharp and bright, it betokeneth a fair and clear Ayr; and if there be two or three rings about the Moon, it betokeneth a cold winter ayr.

When there is darkness about it, it is a token of winterly ayr, which cometh through strong winds; and if there be black about it, then it is a token of such-like weather also.

When the Moon ariseth & shineth fair, it betokeneth fair weather, red wind, black rain.

Likewise, as the weather is on the third day after the New & Full Moon, so shall the weather be ten days after, most commonly.

A sudden and hasty rain cometh always from the wind that went before.

The greatest winds be commonly in Harvest: the sudden coming of cold and heat, cometh of the wind, and of the rain.

There goeth commonly afore thunder great winds.

When the wind goeth from the Occident, then it is commonly rainy weather.

From the East, is fair weather.

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From midnight, it is cold and hard weather.
From noon, hurtful and unhealthful weather.

If it do hail in the midst of Summer, it is a token of great cold in the higher Region of the Ayr. When the lower part is that, that causeth Hail to come from above.

18. Of the Eclipse of the Moon, the cause of, how, and when they happen.

YOu are to note, that an Eclipse of the Moon is nothing else but the Interposition of the Earth, between the Bodies of the Sun & Moon, they being diametrically opposite: As if a line drawn from the Center of the Sun, to the Center of the Moon, should pass directly through the center of the Earth: which only happeneth at the time of the opposition, or full Moon, and not at every full Moon neither: but only when they meet in ☊ head or tail of the Dragon; ☋ is only the intersection of 2 Circles, viz. the Ecliptick, and the different, which is the Circle that carrieth the Moon about. And you are likewise to note, That an Eclipse of the Moon appeareth to all those above; in whose Horizon the Moon is at the time of the Opposition, though it be otherwise with the Eclipse of the Sun; for a Solar Eclipse is to some total, to others partial, and to others not at all visible, though the Sun be at the time of the Conjunction above all their Horizon, &c.

To find when the *Moon* shall be Eclipsed, and when not, by her distance from either of the two Sections, called, the Head and Tail of the Dragon.

IF the Moon at the time of her true opposition to the Sun, shall be distant from either of these 2 points, less than 10 degrees, 21 minutes, and 20 seconds, then must the Moon suffer an Eclipse.

But if her distance (as before) be more than 13 degrees, 5 minutes, 23 seconds; then ☽ Moon (at that full) cannot be Eclipsed.

Therefore, if her distance be more than 10 degrees, 21 minutes, 20 seconds, and less than 13 degrees, 5 minutes, 23 seconds; then she may happen to be Eclipsed, but not necessarily.

20. To find when the Sun shall be Eclipsed, and when not.

IF the apparent Latitude of the Moon at the time of the visible Conjunction be less than 30 minutes, 40 seconds, there must be an Eclipse.

But if the apparent Latitude of the Moon be more than 34 minutes, 51 seconds, there cannot be an Eclipse.

Therefore, if the apparent Latitude be more than 30 minutes, 40 seconds, and less than 34 minutes, 51 seconds, there may be an Eclipse.

21. How to behold an Eclipse of the Sun, without hurt to the Eyes.

TAke a burning Glass, such as Men use to light Tobacco with in the Sun; or a spectacle Glass, that is thick in the middle, such as for the eldest sight; and hold this Glass in the Sun,

as if you would burn through it a Past-board, or white paper Book, or such like, & draw the Glass from the board or book, twice so far as you do to burn with it; so by direct holding it nearer or further, as you shall see best, you may behold upon your board, paper, or book, the round body of the Sun; and how the Moon passeth between the Glass, and the Sun, during the whole time of the Eclipse.

Thus thou may'st practise before the time of an Eclipse, wherein thou shalt discern any cloud passing under the Sun; or by another, putting or holding a Bullet on his fingers-end betwixt the Sun, and the Glass, at such time (the Sun shining) as thou holdest the Glass, as before thou art taught.

The Mind of the Fathers, of the Nature of the Fire.

When the Fire sparkleth, it betokenth rain.

When the Fire giveth much flame; or else, when a Man taketh an Hasken, & lifteth it up by the Coals, & if the Coals do hang thereon, that betokeneth wind and rain:

When the cold in the winter ceaseth,
And when a Man snow findeth;
If there be dark clouds thereby,
Then look for Rain verily.
If the Frog in the morning do cry,
Betokeneth Rain great plenty.

23. A brief Discourse of the Natural Causes of watery Meteors, as Snow, Hail, Rain, &c.

You must first understand, that all watery Meteors,

Meteors, as Rain, Snow, or such like, is but a moist vapor drawn up by the vertue of the Sun, & the rest of the Planets, into the middle Region of the Air; where being congealed or dissolved, falleth upon the Earth, as Hail or Rain.

24. Of the Rain-Bow.

Pliny saith, the Rain-bow is made by the Sunbeams striking upon a hollow Cloud, when their edge is repelled & beaten back against the Sun; and thus ariseth variety of Colors by the mixture of Clouds, Air, & fiery Light together. But (as he saith) it pretendeth neither fair nor foul weather.

25. Of Rain.

Of these kind of Meteors you may read, Arist. libro primo Meteorologicorum, *cap.* 1, & 2. But briefly, Rain is a cold vapor, & earthly humor, raised from the earth and water, into the middle region of the Air, where by the extremity of cold, it is thickned into the body of a cloud; and after being dissolved, falleth upon the earth.

26. Of Hail.

Hail is ingendred of Rain, congealed into Ice, freezing the drops presently after the dissolving of the cloud, whereby we have great irregular stones fall on the earth; I have seen them in that fashion 1610, contain 4 inches about; for the bigger it cometh, & the longer it tarrieth in the Air, the rounder it is, and the lesser.

27. Of Snow.

Snow is of the same humor that Hail is, but not grown together so hard. Pliny saith, Hail

sooner melteth than Snow, and the Hail cometh sooner in the day than in the night.

28. Of Frost and Dew.

When in the day-time, through the faint heat of the Sun, there is a cold and moist Vapor drawn up a little from the Earth, presently at night it descendeth again upon the earth, and is called Dew; & in the Spring or Harvest, it is a sign of fair weather: But if by means of cold it is congealed, it is called Frost; and therefore, Dews come not so often in hot Seasons, neither when winds be up; but after a calm and clear night, frosts dry up wet & moisture. For when (as Pliny saith) the Ice is melted, the like quantity of water in proportion is not found.

29. Of Wind.

Wind is nothing but many exhalations drawn from the earth, & inforced latterally above ỳ Sun.

30. Of sudden Blasts.

A windy exhalation being thrown down, and encompassed (as Pliny saith) in a thin course of Clouds, newly over-cast, coming at some time with such a violence, as it bursts and cleaves a dry Cloud in sunder, and makes a storm; of the Greeks called Ecnephias: But when this cleft is not great, but that the winds be forced to turn round, and roll his descent without Lightning, there is made a whirl-puff, or gust, called Typhon; that is to say, ỳ storm Ecnephias sent forth a winding violence; & this wind doth bear many things away with it, changing from place to place: But if the hole in the cloud were great, it

is

is called Turbo, casting down and overthrowing all that is next it. Pliny saith, no Ecnephias cometh with Snow, nor no Typhon from the South; some say, Vinegar thrown into this wind, breaks the Gust.

31. Of Earth-quakes.

Plenty of winds gotten in the bowels, holes, and corners of the Earth, bursting out of the Earth, and the Earth closing again, causing the shaking, or Earth quake; and is a token of ensuing War.

32. Of Earth-quakes.

When waters in Wells or Pits be troubled, and have a bad savour; the long absence of the Winds, strange noises, the obscurity or darkness of the Sun, with clouds and strangely colored, &c.

33. Of Thunder and Lightning.

When an Exhalation, hot and dry, mixt with moisture, is carried up into the middle Region, and there in the body of a cloud. Now these two Contraries being thus shut or pent in one Room together, they fall at variance; whereby the water & fire agree not; until they have broken the Prison wherein they were pent; so that fire and water fly out of the cloud: the breaking whereof, maketh a noise, like the renting of cloth, which we call Thunder, & the Fire Lightning; first seen, in respect the sight is before the hearing: and of Lightnings there may be many sorts.

That which is dry, burneth not at all, dissipating and dispersing: that which is moist, burneth

eth not likewise, but blasts, and altereth the colour: But that which is clear, is of a strange operation; it draweth vessels dry without hurt to the vessel; it melteth mettal in bags or purses, and hurteth not the bag or purse, nor wax that sealed the bag hurt: It breaketh the bones, & hurteth not the flesh; and killeth the child in the womb, not hurting the mother. Pliny saith, Scythia, by reason of cold, & Egypt, by reason of heat, have seldom Lightning.

34. What things are not hurt by Lightning.

It hurteth not the Lawrel-Tree, it entreth not past 5 foot into the earth; such that are shadowed with Skins of Seals, or Sea Calves, are freed; the Eagle is free, &c. Many other wonderous & strange kind of Meteors be there in the Heavens, oftentimes seen, as Comets, burning Dragons, &c. but this volume will not contain an ample discourse thereof.

35. Here followeth divers and sundry Rules of excellent use, and right necessary to be known of the Husband-man, & not only of him, but of all other Persons, of what quality soever.

AND first I will begin to shew what rules of Husbandry are to be observed in each month; and also Observations for taking of Physick, and keeping of a good wholsom Diet, & modest Recreations.

36. Rules of Husbandry in *January*.

This is the season for good husbands to lop & purge superfluous branches from fruit-trees, unco-

uncover their roots: Set all kind of quick-sets, & fruit-trees in the New of the Moon; be sure the wind be not North nor East: & set the same sides to the South and West, which grew at the first. Set Beans, Peale, & Parsnips: The weather mild, and Moon decreasing, dig Gardens, drench weak & sick Cattle, kine with Verdijuice, horses with water and ground Malt, sodden with a little Bran.

Observations for Physick and Diet in *January*.

The best Physick is warm cloaths, good fires, warm diet, and a merry honest Wife.

Rules of Husbandry in *February*.

This month, set, cut, and lay Quick-sets and Roses, & all other Plants: Set & plant Vines, Hops, and all fruits that grows on bushes. Sow Peale, Beans, and Onions; furnish your Gardens with Sallets & Pot-herbs for Summer: Prune & trim all sorts of fruit-trees, from Moss, Caneer, & superfluous branches. Remove grafts or young-trees, in the last quarter, the Moon being in Aries, Libra, or Scorpio.

Observations for Physick and Diet in *February*.

If necessity urge, you may let blood, but be sparing in Physick; and be sure, when a warm day comes, to prevent taking cold through carelesness: For the warm Air in this month is not lasting, but oft deludes us to our prejudice.

Rules of Husbandry in *March*.

Now, regarding the wind and weather, graft, cut quick-sets, cover the roots of fruit-trees (opened in December, and January) with fat earth:

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Now, regarding the wind and weather, graft, cut quick-sets, cover the roots of fruit-trees (opened in December, and January) with fat earth:

Sow

Sow Oats, Barly, Parsnips, Onyons, Carrets, Pellions, Cucumbers, & all kind of Pot-herbs: slip Artichokes and Sage, and sow all manner of Garden-seeds.

Observations for Physick and Diet in *March*.

Now advise with the honest & able Astrological Physician; 'tis good to purge and let blood.

Rules of Husbandry in *April*.

This month sow Hemp and Flax, pull Hops; set and sow all kind of Herbs; restore the liberty of the laborious Bee, by opening her Hive: Bark Trees for Tanners, & let good House-wives mind their Gardens, and begin to think of their Dayries.

In Gardning never this Rule forget,
To Sow dry, and Set wet.

Observations for Physick and Diet in *April*.

The use of Physick becomes now seasonable, as also Purging and Blood-letting; 'tis good to abstain from Wine, for many Diseases will be taken thereby, to the ruins of many.

Rules of Husbandry in *May*.

This month commands the provident Housewife, and the prudent Artist, to set their tills on work: In the beginning of the month sow and set those tender Summer Herbs, that would not endure the former cold; weed your Hop gardens, cut off superfluous branches; moss Trees and Gardens, and weed Corn.

Observations for Physick and Diet in *May*.

Now every Garden and Hedge affords thee Food & Physick: rise early, walk in the Fields, by running

running streams, the North & West sides; Sage & sweet Butter, an excellent Breakfast; clarifi'd Whey with Sage, Scurvy-grass Ale, and Worm-wood Beer, are wholsom Drinks.

Rules of Husbandry in *June*.

At the Full of the Moon this Month and next, gather your Herbs to keep dry for the whole year: Set Rosemary and Gilliflowers, sow Lettice and Radish three or four days after the Full, and they will not run to seed. Shear your Sheep, the Moon increasing.

Observations for Physick and Diet in *June*.

Let honest moderate Labor and Exercise, procure your Sweat; thin and light Diet, and chast Thoughts tend to Health: Ly not unadvisedly on the Ground, or over-hastily drink.

Rules of Husbandry in *July*.

Get Rue, Worm-wood, and Gall, to strew on your Flors, to destroy Fleas: At the Full-Moon gather Flowers and Seeds; dry your Flowers rather in the Shade, than in the Sun, which too much exalteth their vertue, but to a void corruption; let the Sun's heat a little visit them.

Observations for Physick and Diet in *July*.

Beware of violent Heat & sudden Cold, which are the great Distempers of this Month, and procure pestilential Diseases: Forbear superfluous drinking, but eat heartily.

Rules of Husbandry in *August*.

Now with Thankfulness reap your desired Harvest. Sow winter-herbs in the New of the Moon. Esteem fair weather as precious, & mis-

spend

ſpend it not. Gather garden-ſeeds neer the Full, uſe moderate diet, forbear to ſleep preſently after meat: take heed of ſudden cold after heat.

Obſervations for Phyſick and Diet in *Auguſt*.

Beware of Phyſick & Blood-letting in the Dog-days, if the air be hot; otherwiſe, if occaſion require, you may ſafely make uſe thereof.

Rules of Husbandry in *September*.

The beginning of this month, and end of the former, gather Hops, their Complexion being brown, and the weather fair, and no dew on the ground; till Bees, make Verjuice, remove & ſet all Slips of Flowers between the two Lady-days; remove trees from Sept. till Febr. eſpecially in the New of the Moon; the weather warm, & the wind South or Weſt, cut Quick-ſets, gather ripe Fruit, ſow Wheat and Rye, winter Parſnips & Carrets; and ſet Roſes, Strawberries, and Barbaries.

Obſervations for Phyſick and Diet in *September*.

Now, as the year declines, provide your winter-garment, hang them on looſely to prevent that you might after repent of; good for Phyſick and Phlebotomy.

Rules of Husbandry in *October*.

Sow Wheat and Rie, remove young plants and trees about the New-Moon; obſerve this as a ſeaſonable Secret, that in ſetting, you carefully place that ſide to the South and Weſt, which were ſo before you took up the plant, otherwiſe the cold kills it. Gather your remaining winter

fruit

fruit; set all kinds of Nuts and Acorns, and cut Rose-trees but once in two years, if you intend to have store of Roses.

Observations for Physick and Diet in *October*.

The Garments you last Month hung on your backs in jest, now button them close in good earnest; cloath you now for prevention, for the cold comes insensibly, and Fogs oft-times beget a whole winters cold. Consult with your Taylors as well as Physicians.

Rules of Husbandry in *November*.

Set Crab-tree-stocks to graft on, in the old of the Moon; set Pease & Beans, & sow Parsnips and Carrets. Trench Gardens with dung, uncover the roots of your Apple-trees, & so let them remain till March: kill Swine in or neer the full of the Moon, and flesh will the better prove in boyling.

Observations for Physick and Diet in *November*.

The best Physick this Month, is good exercise, warmth, and wholsom meat and drink.

Rules of Husbandry in *December*.

In the last Quarter of the Moon, this Month and the next, are the best times to fell Timber. Let Fowlers mind their Game; cover all your best Flowers and Herbs from cold & storms, with rotten Horse-dung; look well to thy cattel, bleed Horses. Let a warm Fire, and a cup of Nectar be thy Bath, the Kitchin thy Apothecaries-shop, hot Meats & Broths thy Physick, and a well spred Table, the proof of thy Charity to the

Poor

poor Neighbors, to whom this Advice is seasonable;

Being poor thy self, and cannot Feast at all,
Thank God for such as thee to Feasting call.

Observations for Physick and Diet in *December*.

The best Physick is, as before, a merry honest Heart, and the exercise of Charity among thy poor Neighbours.

37. *Here followeth other brief Rules of Physick and Husbandry.*

Physical Observations.

Good to let the Sanguine blood, when the Moon is in Pisces. To let the Cholerick blood, when the Moon hath her course in Cancer, or Pisces. To let the Melancholy blood, when the Moon is in Libra, Aquarius, or Pisces. To let the Flegmatick blood, when the Moon is in Sagitarius or Aquarius. To prepare Humors, the Moon in Gemini, Libra, or Aquarius.

Good to Purge.

With Electuaries, the Moon in Cancer.

With Pills, the Moon in Pisces.

With Potions, the Moon in Virgo.

Good to take Vomits, the Moon being in Taurus, Virgo, or the latter part of Sagitarius.

To purge the Head by sneezing, the Moon being in Cancer, Leo, or Virgo.

To take Glisters, the Moon being in Aries, Cancer, or Virgo.

To stop Fluxes & Rhumes, the Moon being in Taurus, Virgo, or Capricorn.

To

To Bath when the Moon is in Cancer, Libra, Aquarius, or Pisces.

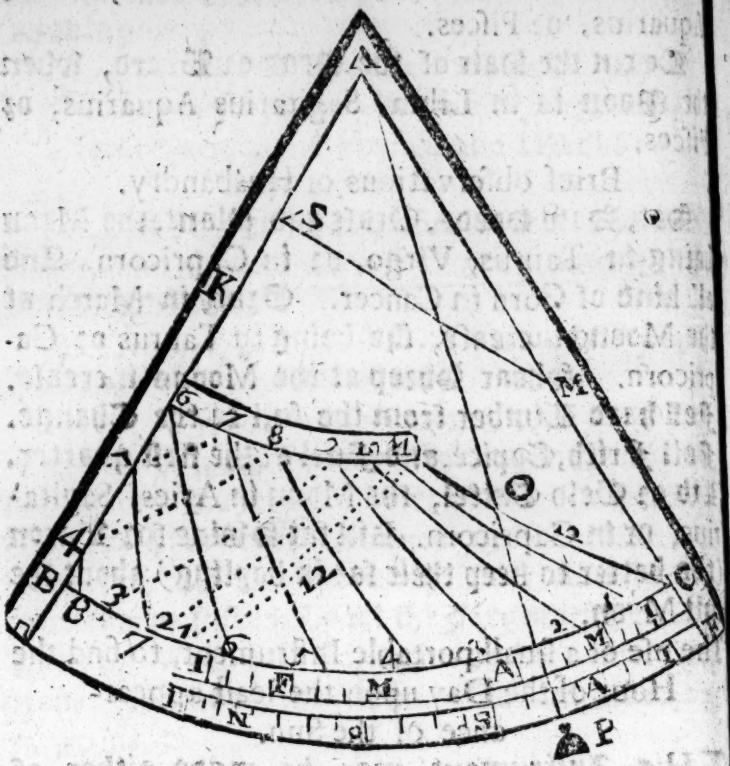
To cut the Hair of the Head or Beard, when the Moon is in Libra, Sagitarius Aquarius, or Pisces.

Brief observations of Husbandry.

Set, Sow Seeds, Graft and Plant, the Moon being in Taurus, Virgo, or in Capricorn. And all kind of Corn in Cancer. Graft in March at the Moons increase, she being in Taurus or Capricorn. Shear Sheep at the Moons increase. Fell hard Timber from the full to the Change. Fell Frith, Copice, and Fuel at the first quarter. Lib or Geld Cattel, the Moon in Aries, Sagitarius, or in Capricorn. Kill fat Swine for Bacon (the better to keep their fat in boyling) about the full Moon.

The use of a small portable Instrument, to find the Hour of the Day upon the least appearance of the Sun.

THis Instrument may be made either of Wood, Brass, or Silver; or for a shift, this Paper it self being pasted upon a fine piece of Board that will not warp, may supply the want of a better. In the Center of this Instrument (which is noted with the Letter A) there is fixed a piece of fine silk, having a small Plummet of Lead at the end thereof, noted with the Letter P; and upon this string let there be a Bead or small Pins head, which may be slipped up and down the string, as occasion shall require; this small Bead, or Pins head, is noted with the



Letter o; Likewise upon the edge of the Instru-
ment, noted with A. B. you must have a small
piece of Wier (or a piece of a small pin) about a
quarter of an Inch in length, which must stick
up right upon the edge of the Instrument; this
small piece of wier is noted with the Letter S.
Or if you will, you may have a small hole made
in the Line AB, into which you may stick a Pin
when you would know the hour of the day, which
will be sufficient. Lastly, between the Lines B C
and

and D E, are noted certain small divisions, which are the days of the twelve months of the year, noted with the first Letter of every month; as J for January, F for February, M for March, A for April, M for May, J for June, J for July, A for August, S for September, O for October, N for November, D for December.

Now the hour lines offer themselves to every ones eye, having the numbers 12, 1, 2, 3, 4, 5, 6, 7, 8, 11, 10, 9, 8, 7, 6, 5, 4, set at each end of them.

Having thus described the several parts of the instrument, I will now shew the use thereof which is very easie. For first (the thred being fixed fast at the Center, at A) you must lay the string upon the day of the month (as in the figure the string lyeth upon the 10th day of April) then staying it there, move the Bead up and down the string till it lye just upon the line of 12, as you see in the figure at O, then is your Instrument fitted to find the hour any time that day, which you must do after this manner. Take the instrument in your hand, laying the thumb of your right hand about E, and the thumb of your left hand about R. turning the left side of your body to the Sun, and hold up the Instrument till the Sun cast the shadow of the short piece of wier in S, straight along the line S C, neither above nor below it, the string playing at free liberty by the side of the Instrument, then shall the bead falling upon the hour-line, give you the true hour of the day, either before or after noon.

Example.

If you would find the hour on the 5th of April, you must then lay the thred upon that day, and keeping it there, move the bead until it lie upon the line of 12, then holding the instrument in your hand, and turning the left side of your body to the Sun, holding it up, till the shadow of the small wier fall just upon the line S. M. and then (and then the thred & plummet, having free liberty to move along the side of the Instrument) observe where the bead resteth, and there is the hour of the day, as if it fall upon the line noted with 9, or 3, then it is either 9 in the morning, or three in the afternoon. In like manner, if it falls upon the line 10, or 2, it is either 10 in the morning, or 2, in the afternoon. Again, if it fall just between the line of 8 and 3, then it is either half an hour past 8 in the morning, or half an hour past 3 in the afternoon, and which of these hours it is, may be easily distinguished.

Note, that from the tenth day of March, to the twelfth of September, you must use of those hour-lines which are drawn with a full line thus -- But from the twelfth of September to the tenth of March, you must make use of those hour lines which are pricked thus.....Let thus much suffice concerning the use of this Instrument.

Usus optimus Magister.

A Table ſhewing the Intereſt of any Sum of Money, from 1 pound to 1000 pound at *6 per. cent.*

lib.	1 *month.* lib. s. d.	2 *month.* lib. s. d.	3 *month.* lib. s. d.	4 *month.* lib. s. d.
1000	5 00 00	10 00 0	15 00 0	20 00 0
500	2 10 00	5 00 0	7 10 0	10 00 0
400	2 00 00	4 00 0	6 00 0	8 00 0
300	1 10 00	3 00 0	4 10 0	6 00 0
200	1 00 00	2 00 0	3 00 0	4 00 0
100	0 10 00	1 00 0	1 10 0	2 00 0
90	0 09 00	0 18 0	1 07 0	1 16 0
80	0 08 00	0 16 0	1 04 0	1 12 0
70	0 07 00	0 14 0	1 01 0	1 8 0
60	0 06 00	0 12 0	0 18 0	1 4 0
50	0 05 00	0 10 0	0 15 0	1 00 0
40	0 04 00	0 08 0	0 12 0	0 16 0
30	0 03 00	0 06 0	0 09 0	0 12 0
20	0 02 00	0 04 0	0 06 0	0 8 0
10	0 01 00	0 02 0	0 03 0	0 4 0
9	0 00 10	0 01 9	0 02 8	0 3 7
8	0 00 09	0 01 7	0 02 4	0 3 2
7	0 00 08	0 01 4	0 02 1	0 2 9
6	0 00 07	0 01 2	0 01 9	0 2 4
5	0 00 06	0 01 0	0 01 6	0 2 0
4	0 00 05	0 00 9	0 01 2	0 1 7
3	0 00 04	0 00 7	0 00 1	0 1 2
2	0 00 03	0 00 5	0 00 7	0 00 9
1	0 00 02	0 00 2	0 00 3	0 00 4

The use of the Table of Interest.

THe first Column containeth any number of Pounds from one to 000, against any of which sums, there is set down the interest thereof, for one, two, three, or four Months, according to the Titles.

Example.

Let it be required to find the Interest of 70 pounds for four months. Find 70 *l.* in the first column, and right against it, in the column of four months, (which is the last) you shall find 1 *l.* 8 *sh.* 0 *d.* & so much is the interest of 70 *l.* in 4 months.

Now if you would know what the interest of the same sum would be in 6 months, look in the Table for the interest thereof, in two months, which is 0 *l.* 14 *sh.* 0 *d.* which added to the interest of four months, namely, to 1 *l.* 8 *sh.* 0 *d.* the sum is 2 *l.* 2 *sh.* 0 *d.* and so much is the interest of 70 *l.* in 6 months.

Also if it be required to find the interest of any sum which is not in the first column, as of 75 *l.*

Let it be required to find the interest of 75 *l.* for three months. First look the interest of 70 *l.* for three months, as before, you shall find it to be 1 *l.* 1 *sh.* 0 *d.* Likewise find the interest of 5 *l.* for three months, which is 0 *l.* 1 *sh.* 6 *d.* this being added to the former, *viz.* to 1 *l.* 1 *sh.* 6 *d.* maketh 1 *l.* 2. *sh.* 6. *d.* which is the interest of 75 *l.* for three months.

Four

Four neceſſary Tables, ſhewing the value of the Purchaſe of houſe or land by Leaſe, &c. Calculated after the rates of 5 l. 6 l. 8 l. 10 l. in the hundred.

5 per Cent.

This Table is to be uſed in the Purchaſe of Land.

Time of the Purch.	Years.	Mon.
1	0	11
2	1	19
3	2	9
4	3	7
5	4	4
6	5	1
7	5	9
8	6	6
9	7	1
10	7	9
11	8	4
13	9	5
15	10	5
17	11	3
19	12	1
21	12	10
23	13	6
25	14	1
27	14	8
29	15	2
31	15	7
41	17	1
51	18	3
61	18	11
71	19	4
81	19	7
91	19	9
Fee ſim.	20	0

Value of the Purchaſe.

6 per Cent.

This Table ſheweth the Purchaſe of Leaſes of Land.

Time of the Purch.	Years.	Mon.
1	0	11
2	1	10
3	2	8
4	3	6
5	4	3
6	5	11
7	6	7
8	6	2
9	7	10
10	7	4
11	8	11
13	9	10
15	10	9
17	11	6
19	11	2
21	12	9
23	12	4
25	13	9
27	13	3
29	13	7
31	15	11
41	15	1
51	16	9
61	16	2
71	16	5
81	16	6
91	16	7
Fee ſim.		8

Value of the Purchaſe.

8 per Cent.

This Table shews the Purchase of Leases of Houses or Land.

Time of the Purch.	Years.	Mon.
1	0	11
2	1	9
3	2	7
4	3	4
5	4	0
6	5	7
7	5	2
8	6	9
9	7	3
10	8	9
11	9	12
13	10	1
15	10	7
17	11	1
19	11	7
21	12	0
23	12	4
25	12	8
27	12	11
29	13	2
31	13	4
41	13	11
51	14	3
61	14	4
71	14	5
81	14	6
91	14	6

Fee sim. 14 6

Value of the Purchase.

10 per Cent.

This Table sheweth the Purchase of Leases of Houses.

Time of the Purch.	Years.	Mon.
1	0	11
2	1	9
3	2	6
4	3	2
5	3	9
6	4	4
7	4	11
8	5	4
9	5	9
10	6	2
11	6	6
13	7	1
15	7	7
17	8	4
19	8	8
21	8	8
23	8	8
25	9	11
27	9	1
29	9	3
31	9	4
41	9	6
51	9	9
61	9	11
71	10	11
81	10	0
91	10	0

Fee sim. 10 0

Value of the Purchase.

The

The Use of the Four preceeding Tables.

THese four Tables are all to be used the same way, their difference being only in the rate of the profit, which it is fit should be more in houses than in lands; because houses are subject to be void of Tennants, and many other casualties of fire and ruine, which Lands are not. And therefore I have (as briefly as I can) hinted in the Tables, what Table is fittest in any kind of purchase: not that any one is bound to make his bargain just according to these Rates, but hereby any one may judge of his purchase, and know what profit he makes of his Money.

The Tables of themselves are so plain, that they need no explaining; I having herein altogether applyed my self to the usual way of reckoning these bargains to be worth so many years purchase. Only the year for more exactness, is divided into 12 months, and not into 4 quarters.

This Example will make all plain.

If it is desired to know what the Lease of a house for one and twenty years is worth in ready money? to find out this, look in the last table, which is calculated after the rate 10 per Cent, and is fittest for such kind of bargains; and in this table at 21 years, you shall find the value of the Lease to be worth 8 years & 8 months purchase.

So

So that let the yearly rent, or value of the house be what it will, the said Lease of 21 years is worth eight whole years rent, and almost three quarters of the said yearly rent, which you may easily reckon up, and so know the true value of the purchase. And at this price you shall have 10 per Cent. profit for your money.

I have made these Tables to shew the worth of long Leases also, because most men value a long Lease too much, in respect of the value they set upon a short Lease. Reckoning a Lease of 21 years to be worth but 7 years, and yet thinking a Lease of 60 years, to be worth 12 or 13 years purchase; whereas you may see by this Table that though the Lease of 21 years be worth 8 years and 8 months purchase, yet the Lease of 60 years is not worth full ten years purchase; may the Lease of an hundred years, or the Fee-simple cannot be worth above 12 years purchase, allowing the same rate of 10 per Cent. for the money.

IF you desire to be further satisfied concerning things of this nature, as for simple or compound Interest in Tables of buying and selling, and of measuring of Board and Timber, and divers other useful and profitable Rules and Tables, you may be plentifully satisfied in a Book called, *A Companion for every Man*, in a Pocket Volumn, to be sold on *Ludd-gate-hill*.

A brief Discourse of the Cœlestial Part of the World, of the Distances, Magnitudes, Motions, and scituations of the Planets and fixed Stars.

Of the Heaven of the fixed Stars.

ALthough (by the Diurnal motion of the Primum mobile) this Heaven (as all the other Orbs of the Planets are) be violently turned about once in 24 hours, yet they retain a proper motion to themselves, which is contrary to the former; this motion is called natural, because it is effected by the proper motion of the Star or Planet in its own Orb, and the other motion is called violent, because it forceth a motion contrary to what the thing it self in nature would perform.

This Heaven of the fixed Stars is very slow in motion, moving but one degree in 71 years, & so is 35412 years moving through the whole Zodiack: It is adorned and beautified with divers glorious bodies of several magnitudes, of which the Ancients have 6 in number: and that the multiplicity of these glorious bodies might not confound the beholders by their irregular scituation, the Ancients have contracted their number by the uniting a certain number of them together into the form or fashion of some living Creature, or other object, as the SWAN, the BEAR, the SHIP, the CROSS, &c. and these are called Constellations, of these Constellati-

ons,

our as well as the inferior. In his mean distance he is distant from the earth 989000 miles, the magnitude of his body being (according to Tycho) 140 times greater than the earth, the compass of his ☽b being 6216571 miles, and he moveth in an hour 259023 miles, he maketh his Zodiacal revolution in 365 days, 5. hours, 42 minutes, 16 seconds.

6. Of the Heaven of Venus.

VEnus, the most bright and splendant Star in all the Firmament, is moved about the sun as about a Center, her distance from the earth being 989000 miles, she moveth equally about the Sun, though her motions seem to be very irregular; she is sometimes higher and sometimes lower than the Sun, she is 6 times less than the earth, and is distant from the Sun 735300 miles.

7. Of the Heaven of Mercury.

WIthin the concavity of the Sphear of Venus is placed Mercury, he is scituate very near the Sun, so that he is rarely seen: he moveth about the Sun as Venus doth, and is distant from the earth 989000 miles, he is less than the earth 16 times.

8. Of the Heaven of the Moon.

The Moon is the lowest of the Planets, being distant from the earth in her mean distance 48760 miles, the Circumference of her Sphear being 306491 miles, she runneth in the space of an hour 12770 miles, she is less than the earth 39 times

39 times; but according to Copernicus 43 times, and finisheth his course in 27 days, 7 hours, 43 minutes, and 6 seconds.

A most plain and easie Table, shewing the true time of the beginning, and continuance of the Reign of each King and Queen in *England*, from the Conquest, unto this year 1679.

William the Conqueror began his Reign 1066, Octob. 15. and reigned 20 years, 11 months, and 22 days.

William Rufus began his Reign 1087, September 9, and reigned 12 years, 11 months, and 19 days.

Henry the first began his Reign 1100, August the first, and reigned 36 years, 4 months, and 11 days.

Stephen began his Reign 1135, December 2, and reigned 18 years, 11 months, and 18 days.

Henry the Second began his Reign 1154, October 23, and reigned 34 years, 3 months, and one day.

Richard the first began his Reign 1189, July 66, and Reigned 2 years, and 9 months.

King John began his Reign 1129 April 6 and reigned 17 years, and 7 months.

Henry the third began his reign 1216, October 19, and reigned 16 years and 1 months.

Edward the first began his Reign 1272 November

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Edward the first began his Reign 1272 November

vember 16, and reigned 34 years 8 months, and 6 days.

Edward the second began his Reign, 1307, July 7, and reigned 19 years, 7 months, & 5 days.

Edward the Third began his Reign 1316, January 25. and Reigned 50 yeats, 5 months, and 7 days.

Richard the second began his Reign 1377, June 21, and Reigned 22 years, 3 months, and 14 days.

Henry the Fourth began his Reign 1399, September 29, and reigned 13 years, 6 months, and 3 days.

Henry the Fifth began his Reign 1412, March 20, and Reigned 9 years, 5 months, and 14 days.

Henry the Sixth began his Reign 1422, August 31, and Reigned 38 years, 6 months, and 8 days.

Edward the Fourth began his Reign 1416, March 4, and reigned 22 years, one month, and 8 days.

Edward the Fifth began his Reign 1483, April 9, and reigned 2 months, and 18 days.

Richard the Third began his Reign 1483, June 22, and reigned 2 years, 2 months, and 5 days.

Henry the Seventh began his Reign 1485, August 22, and reigneth 23 years, 10 months, and 2 days.

Henry the Eighth began his Reign 1509, April 22, and reigned 37 years, 10 months, and 2 days.

Edward

Edward the Sixth began his Reign 1547, January the 28, and Reigned 6 years, 5 months, and 9 days.

Queen Mary began her Reign 1553, July 26, and Reigned 5 years, 3 months, & 22 days.

Queen Elizabeth began her Reign 1558, November 17, and reigned 44 years, 4 months, and 16 days.

King James began his Reign 1602, March 24, and Reigned 22 years, and 3 days.

King Charles the first began his Reign 1625, March 27, and Reigned 24 years, 10 months, and 3 days.

King Charles the Second began his Reign the 30 of January, 1648. Whom God grant long to Reign over us.

Here followeth the manner of making all manner of Bonds, Bills, Leases, Indentures, Wills, &c. Very necessary for those who live in the Country, where a Clark or Scrivener is not near at all times to be had.

A Bill of Obligation from one man to another.

KNow all men by these presents, that I *T. R.* of *G.* in the County of *S.* Yeoman, do owe and am indebted unto *J. A.* of *G.* in the County aboveſaid, Gentleman, the sum of one and twenty pounds of good and lawful money of *England*, to be paid to the aboveſaid *J. A.* his Heirs, Executors, Administrators, or Assigns: in and upon the first day of *May*, next ensuing the date hereof, at,

or in the now dwelling house of the aboveſaid *I. A.* For the which payment well & truly to be made, I bind my Heirs, Executors, & Adminiſtrators, in the ſum of 42 Pounds, of like Moneys of *England*, firmly by theſe Preſents: In witneſs whereof, I have hereunto ſet my Hand & Seal, the firſt day of *June*, one thouſand, ſix hundred & ſixty.

Sealed and Delivered
in the preſence of

An Obligation with a Condition, Two bound to One.

KNow all Men by theſe Preſents, that we W. S. of K. in the County of N. Joyner; and H. M. of F. in the Iſle, are holden and firmly bound unto V. G. of B. in the County of S. Gentleman, the ſum of two hundred pounds, of good and lawful Mony of England, to be paid to the aboveſaid W. S. his Heirs, Executors, Adminiſtrators, or Aſſigns; for the which Payments, well and truly to be made, we bind us, and either of us, our Heirs, Executors, Adminiſtrators of us, and either of us in the whole, & for the whole firmly by theſe preſents. Sealed with our Seals, dated the fifth day of M. 1660.

The Condition of this Obligation is ſuch, that if the above-bound *W. S.* and *H. M.* they or either of their Heirs, Executors, Adminiſtrators, or Aſſigns, ſhall pay, or cauſe to be well & truly paid, the full and entire ſum of one hundred pounds of good and lawful Mony of *England*, at one entire payment,

payment, in and upon the first day of *November*, next ensuing the date hereof; at, or in the now dwelling-house of the said *W. G.* of *B.* that then this present Obligation shall be void and of none effect, or else shall remain in full power, force, and vertue.

Sealed and Delivered
in the presence of

A short Bill.

THis Bill witnesseth, That *I. G.* of *R.* in the County of *S.* Taylor, do owe unto *I. L.* of *R.* in the same County, Yeoman, the sum of thirty pound of lawful *English* Money; for the payment whereof, I bind me and my Heirs. In witness whereof, I have hereunto put my Hand and Seal, the first day of *May*, in the Year, 1660.

Sealed and Delivered
in the presence of

A Bill without a Penalty.

BE it known unto all men by these presents, that R.S. of K.L. in the County of N. Gentleman, do owe unto R. B. of R. in the same County, Yeoman, the sum of one hundred Pounds, of lawful Mony of England, to be paid to the said R. B. his Heirs, Executors, Administrators, or Assigns, upon the first day of May, next ensuing the date hereof, at or in the now dwelling House of the aforesaid R. B. in R. For the which payment, well and truly to be made, I bind me, my Heirs, Executors, and Administrators, firmly by these Presents.

In witneſs whereof I have hereunto put my Hand and Seal, the firſt day of *Auguſt*, 1668.

Sealed and delivered
in the preſence of

An Acquittance.

BE it known unto all men by theſe preſents, that I *R. B.* have received of *W. B.* the ſum of one hundred pounds of lawful money of *England*, in full diſcharge of all Debts, Reckonings, Accompts, and Demands whatſoever, from the beginning of the World to this day, being *July* the firſt, 1668. In witneſs whereof, I have hereunto put my Hand and Seal, the day and year above written.

Sealed and delivered
in the preſence of

A General Releaſe.

BE it known unto all men by theſe preſents, that I M. K. of H. in the County of N. Gentleman have remiſed, releaſed, & quite claimed, and by theſe preſents do, for me, my Heirs, Executors, adminiſtrators, or aſſigns, remiſe, releaſe, and for ever quit claim, unto T. B. his Heirs, Executor, Adminiſtrators, or Aſſigns, all and all manner of Actions, Suits, Cauſe, and Cauſes of Actions and Suits, Bills, Bonds, Writings, and Accounts, Debts, Duties, Reckonings, Sum and Sums of Money, Controverſies, Judgements, Executions, and Demands whatſoever, which I the ſaid M. K. ever had, or which my Heirs, Executors, Adminiſtrators, or Aſſigns

or

or any of us in time to come, can or may have, to, for, or against the said T. B. his Executors, Administrators, or Assigns, for, or by reason of any matter, cause, or things whatsoever, from the beginning of the World, to the day of the date hereof. In witness whereof, I have hereunto put my Hand and Seal, the 2 day of *May*, 1668.

Sealed and delivered
in the presence of

A Letter of Attorney General, to receive Debts, and Rents.

KNow all men by these presents, that I *I. R.* of *W.* in the County of *R.* Yeoman, have Assigned, Ordained, and made, and in my stead and place, put and constituted my trusty and well beloved friend *F. R.* of *S. L.* in *York*, Yeoman, to be my true and lawful Attorney for me, and in my name, and to my use to ask, sue for, levy, require, recover, and receive of all & every person whatsoever, all and every such Debts, Rents, and sums of Money, as are now due unto me, or which at any day or days, time or times, hereafter shall be due, owing, belonging, appertaining unto me by any manner of ways whatsoever: Giving and granting unto my said Attorney by the Tenour of these presents, my full & whole power, strength and authority, in and about the Premises, & upon the receipt of any such debts, rents, and sums of money aforesaid, to give Acquittances, or other discharge for me, and in my name to make, seal, and deliver, and all and every other Act and Acts, thing or things, device and devices in Law what-

ſoever, needful and neceſſary to be done, or about the premiſes, for the recovery of all, or any ſuch debts, rents, or ſums of money, as aforeſaid, for me, and in my name, to do, execute, & perform, as fully, largely, amply in every reſpect, to all intents, conſtructions, & purpoſes; as I my ſelf might, or could do, if I were perſonally preſent: ratifying, allowing, and holding firm and ſtable whatſoever my ſaid Attorney ſhall lawfully do, or cauſe to be done, in or about the Execution of the ſame, by vertue of theſe Preſents. In witneſs whereof, I have hereunto put my Hand & Seal, *July* 20. 1660.

An Indenture for an Apprentice, bound out by a Pariſh.

This Indenture made the ſecond day of June, one thouſand, ſix hundred, & ſixty, according to the Computation of the Church of England, &c. Witneſſeth, That the Church-wardens and Overſeers of the Poor of the Pariſh of St. M. in K L. in the County of Nort. with the conſent of I. P. Major, & F. P. Recorder, Eſq; two Juſtices of the Peace for the Pariſh, according to the Statute in that caſe made and provided: Have placed and put forth J. R. an Apprentice with J R. of K. L. aforeſaid, Waterman, for and until he be of the full age of one and twenty years, from the day of the date hereof: during all the term, the ſaid J. R. doth Covenant to find unto the abovеſaid J. R. his Apprentice, ſufficient Meat, Drink, & Apparel, Waſhing & Lodging, ſufficient for ſuch Apprentice. And at the end of the

the said term, to give him two Suits of Apparel' the one for Holy-days, & the other for Working-days. In witness whereof, they have interchangeably set to their Hands & Seals, the day and year above written.

Sealed and Delivered
in the presence of

A Letter of Attorney to receive a Debt.

KNow all Men by these Presents, that I *I. R.* of *H.* in the County of *Nor.* Gent. have assigned, ordained, and made; and in my stead and place, by these presents, put & constitute my trusty and well beloved friend *S. R.* of *H.* in the County of *S.* Gent. to be my true & lawful Attorney, to me, and in my name, and to my use, to take, ask, sue for, levy, require, recover, and receive of *G. L.* of *H.* in the County of *S.* Gent. all and every such Debts & Sums of Money, which are now due unto me by any manner of ways or means whatsoever. Giving & granting unto my said Attorney, my whole power & strength, and authority in & about the Premises, and upon the receipt of any such debts or sums of Mouey aforesaid, Acquittances, or other discharge for me, & in my name to make, seal, and deliver, and all & every such act and acts, things or things, device & devices whatsoever in law, for the recovery of all, or any such debts or sums of Money, as aforesaid, for & in my name, to do, execute & perform as fully, & largely, in respect to all intents, constructions, & purposes, as I my self might or could do, if I were there in my own person; ratifying, allowing, and

holding firm and ſtable all, & whatſoever my ſaid Attorny ſhall lawfully do, or cauſe to be done, in or about the Execution of the Premiſes, by vertue of theſe preſents. In witneſs, &c.

A Copy of a Will.

IN the Name of God, Amen. The firſt day of July, 1668, according to the Computation of the Church of England; I E. N. of K. L. in the County of N. Kent. being of perfect memory & remembrance, praiſed be God, do make and ordain this my laſt Will and Teſtament, in manner and form following, viz.

FIrſt I bequeath my Soul into ſ Hands of Almighty God my Maker, hoping that through the Meritorious death & paſſion of Jeſus Chriſt, my only Saviour and redeemer, to receive free pardon & forgiveneſs of all my ſins: and as for my body to be buried in Chriſtian burial, at the diſcretion of my Executrix, hereafter nominated. Item, I give unto my Son T. P. the ſum of five hundred pounds. Item, I give unto my Daughter F---the ſum of five hundred pounds. Item, all the reſt of my Houſes, Leaſes, Lands, Tenements, and Goods whatſoever, I give unto S. my Wife for term of her life, and then to my Son P. and his Heirs forever, upon condition that ſhe ſhall pay all my Debts and Legacies, & make her ſole Executrix of this my laſt Will & Teſtament, revoking all other Wills and Teſtaments.

In witneſs whereof, I have hereunto ſet my Hand and Seal, the day of the year firſt above written.

Pleaſant

Pleasant Questions in *Arithmetick*.

Quest. 1. To tell the number that another man shall think, be it never so great.

LEt the party that thinketh double the number which he thought, which done, bid him multiply the sum of them both by 5, and give you the product (which they will never refuse to do, it being so far above the number thought) from the which if you abate the last figure of the product (which will always be a Cypher or 5) the number throughout will remain.

Example.

Let the number thought be 53, which doubled make 106, and multiplyed by 5, make 530, then if you take away the Cypher which is in the last place, and there will remain 53, the number thought.

Quest. 2. *A* pretty Question.

A Thief breaking into an Orchard, stole from thence a certain number of Pears, and at his coming forth he met with three men one after another, who threatned to accuse him of theft; and for to appease them, he gave unto the first man half the Pears that he stole, who returned him back 12 of them. Then he gave unto the second half of them he had remaining, who returned him back 7 of them. And unto the the third he gave half the residue, who returned him back 4, and in the end he had still remaining 20 Pears; Now do I demand how many

Pears

Pears he stole in all? To answer this Question you must work backward; for if you take 4 from 20, there will remain 16; which being doubled, make 32: from which abate 7, and there will remain 25, which being doubled, make 50; from which subtract 12, and there will remain 38; which again doubled, make 76: the true number of Pears that he gathered.

Quest. 3. Another of three Sisters.

A Certain Man having three Daughters, to the Eldest he gave twenty two Apples, to the second he gave sixteen Apples, & to the third he gave ten Apples; & sent them to the Market to sell them, and gave them command to sell one as many for a penny as the other; (namely, seven a penny) & every one to bring him home so much money as the other, and neither change either Apples or Moneys one with another: How could that be done?

This to many seems impossible, but to the Arithmetian very easie; for whereas the eldest had three penny worths, and one Apple over; the second two penny-worths, & two Apples over; and the youngest had 1 penny-worth, & 3 Apples over, so that the youngest had so many single Apples, and one penny-worth, as the eldest had penny-worths, & one Apple over; and consequently, the second proportionable to them both.

They made their markets thus: A Steward coming to by Fruit for his Lady, bought all the Apples that they had at seven a penny, leaving the

the odd ones behind, then had the eldest Sister three pence, & one Apple; the middle Sister two pence, & two Apples; the youngest one penny, & three Apples. The Steward bringing the Fruit to his Lady, she liked it so well, that she sent him for the rest, who replyed, that there were but a few remaining; she notwithstanding, sent him for them, and bad him bring them at any rate.

The Steward coming to the Market again, could not buy the odd Apples under a penny a piece, (who to content his Lady, was fain to give it) then had ỹ youngest sister three penny-worth, the middle sister two penny worth, and the eldest one penny-worth; and so had they all four pence a piece, and yet sold as many for a penny one as another, & neither changed Apples nor Money one with another, as they were commanded.

THE

THE Shepherds Prognostication FOR THE WEATHER.

With a brief Chronology of divers Memorable things since these hundred years, shewing in what year they happened, and how long it is since, to this Year, 1671.

WITH

A brief Collection of all the Members of Man Physiognomized.

AND

A Judgement upon the signification of Moles on Man or Woman, from the Head, to the Foot.

By *Melampus*, *A* Greek *A*uthor.

ALSO

The Wheel of Fortune

Approved and confirmed by Science and Reason of *Pythagoras*, the most Excellent Philosopher: By the which you may know all things that you will demand

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Printed for *W. Thackeray*, at the Sign of the *Angel* in *Duck-Lane*, near *Smith-field*, 1679.

The Shepherds Prognostication for the Weather; with a brief Chronology of divers Memorable Accidents, these last hundered years.

IF Rain-water be drunk or sucked up by the earth sooner than ordinary, it signifieth rain to be at hand If standing water be at any time warmer than it was commonly wont to be, and no Sun-shine help, it foretelleth rain. If any springs do newly rise or buble forth, or old springs flow faster than ordinary, it is a token of much rain. If Ducks or Drakes do shake and flutter their wings when they rise, it is a sign of ensuing water. If young Horses rub their backs against the ground, it is a sign of great drops of rain to follow. If in a clear and starry night it lighten in the South or South-east, it foretelleth great store of wind and rain to come from those parts. If sheep do bleat, play, or skip wantonly, it is a sign of wet weather If swine be seen to carry bottles of hay or straw to any place, and hide them, it betokeneth rain. When Oxen do lick themselves against the hair, it betokeneth rain to follow shortly after. If Oxen or Kine feed apace while it rains, it foretelleth that the rain shall continue many days after If Cattle when they do puff or bellow, and do look up to the sky, it signifieth ensuing rain If the heat in Summer be more hot and violent than is wont to be, it is a token of rain. If dogs guts or entrailes

stir

stir or rumble in his Belly, it is a sign of Rain. If Salt or powdred Peat be more moist than it is ordinary wont to be, it signifieth Rain. The Sky or Element being red or fiery in the morning, foreshewth Rain to follow. Doves or Pigeons coming later home to their Dove-house in the Evening than ordinary, it is a token of Rain. If Crows or Daws bath themselves in Winter, or if they cry yealk along any shore, more than they are comonly wont to do then will Rain presently follow. The sparkling of a Lamp or Candle, is a manifest sign of ensuing Rain.

The falling of Shoot down a Chimney more than than ordinary, there will follow Rain presently.

When Ants or Pismires do often run to Nests or Homes, it is a manifest token of wet Weather.

When Hens flutter their Wings in the dust, or they flock together, seeking to shelter themselves, Rain followeth. When gouty men, or such as are troubled with any old Aches, do feel their Joynts to ake, there Rain shortly follows after.

And if the Moon seem dark, greenish, foggy, lowring, or duskish, or if it appear the third day before, or the third day after the New Moon, it is a token of ensuing Rain. When Flies, Gnats, or Fleas do bite or sting surer than they were wont to do, or hover about Hens eyes or mouths, or of Beasts, it is any evident token of Rain. And if Frogs do croak more than ordinary, it is an apparent token of Rain. When Toads go from their holes in the evening, it is a token of stormy weather and Rain.

When

When Swallows are seen to flutter or fly about low, or over Waters or Marsh-grounds, and with their wings to touch the water, it is a manifest token of great Rain And if any black Spots appear in the Sun or Moon, it is a token of Water. And if the sound and noise of Bells, be further heard than wont, without the help of Wind, it will rain shortly after.

If Moles or Wants do turn up the Ground more than they are wont, and that the Earth they turn up be small and dry, it is a manifest token of Rain.

And if Birds, of what kind soever, make more noise with their wings than ordinary it is a sure token of Rain at hand. And if the Dew fall not early in the Morning, (unless it be hindred by the wind) it is a sign of Rain. And if the Worms called Woodlice, or Hoglice, be seen in great quantities together, it is a token that it will rain shortly after. If the Rain-bow appear in calm-weather, it is a manifest token of Winds to follow.

When the Fire doth send forth his Flames, waveing, or that it sparkles more than ordinary, it is a sign of windy weather.

The Sea casting out great store or pieces of Fome, it is a manifest token of stormy winds.

If any great Clouds be seen to pass aloft, and very high in the Sky, look from whence it comes, then shall you shortly after have store of Winds.

When the Beams of the Sun be red and broad, and pierce the Clouds like Darts, they foretel Winds.

The Hedg-hog commonly hath two holes or vents, in his Den or Cave, the one towards the South,

South, the other towards the North; and look which of them he stops, thence will great storms and winds follow.

If the Sun continue hot and scorching many days together, it is a token of winds to continue long together.

The winds coming from the East are dry, commonly ingendring drought. The Northern winds are evermore healthfuller than the Southern.

If the Bees fly not far from their hives, it is a sign of foul weather. When Oxen bite their fore-teeth, it is a manifest token of foul weather to follow. If the flame of the Fire do wade up and down, or that sparkles fly and crack from it, there will stormy weather follow.

If small clouds disperse and scattered abroad, appear in clear weather, it is a manifest token that foul weather following shall last long.

The chirping of Sparrows in the morning, foretelleth foul weather. The blustring and noise of leaves and trees in woods or other places is a token of foul weather.

Great store of Snow and water in winter, doth foretell that Spring time and Summer following shall be fair and warm

If the Rain-bow appear in the East toward the evening, it is a token of fair weather.

If it lighten in the Horizon without Thunder, it is a token of fair and clear weather.

When Night-Bats shew themselves in great number, or more timely in the evening than they were wont, it is a manifest token that the next day after will be clear and fair. If Kites be seen to walk and fly together, it is a token of fair weather

ther. If little Flies or Gnats be seen to hover together about the beams of the Sun before it set, and flye together, making as it were the form of a Pillar, it is a sure token of fair whether.

When the clouds in the air are seen to decline downwards, it doth foretel fair weather.

When sheep or goats be seen to joyn or couple together late, or in the evening, it prognosticateth fair weather.

If Oxen be seen to lye along upon the left side, it is a token of fair weather. If any Mist fall either in the Spring or Autumn, it foretels that day to be fair and clear. When the Owl screecheth in foul weather, it is a token of fair weather at hand If ants or pismires dwelling in any hollow place, do remove their eggs, it is a sign of fair weather.

When Cranes are seen to flye forth-right, without turning aside or back, it is a manifest token of fair weather. The Moon appearing with a white circle, called Halo, in form of a Crown, foretelleth fair weather to ensue. If it lighten to the air, and weather being clear, it is a sign of hot weather. If Ravens or Crows be seen to stand gaping toward the Sun, it is a manifest sign of extream heat to follow.

When Kites are seen to play and flye leisurely in the air, it is a sign of heat. When the air is sultering and very hot, it is sign of cold weather, to ensue. It is sign of manifest cold weather if the Dew fall not in the morning, especially not being hindred by the wind.

If in the winter the Sun setteth more clear, red, and bright than it was wont, and that a Northern wind blow, it is a sign the night will be very cold. If that the Air in our Region be faint and warm, it is a token of Snow to follow. The appearing of a Comet or blazing Star, is a token of a dear year. When Birds fly and flock together in companies, with crying and chirping forsake the Island, the Woods, or Fields, and withdraw themselves near to Cities, Towns, & Houses, it foretelleth great barrenness, dearth, and want of Victuals to ensue.

Thus said my Author long ago,
Which now too true we find:
None knows his Friend now from his Foe,
Nor which way blows the Wind.

A brief Chronological Table of Memorable Accidents.

	year of Christ	years since
A Great Earth-quake and a Blasing star seen nightly in October and November.	1580	0099
Another blasing star in May.	1582	0097
Fourteen Traytors executed.		
The Camp at Tilbury.	1588	0091
Portugal Voyage.	1589	0090
Wil. Hacket executed in Cheapside, for Blasphemy and Treason, July 28.	1591	0088
Doctor Lopes executed the 7 of June, Cadiz Voyage, and the Lady Eliza-	1594	0085

beth

beth born.	1596	0083
The late King Charles was born, the 19 of November.	1600	0079
A great Plague, whereof died in one year in London and the Suburbs, 30578, besides those of other diseases.	1603	0076
The Powder Treason discovered November 5.	1600	0074
A great Frost from the 8 of Decem. to the 2 of February.	1607	0072
Prince Henry died.	1611	0068
The new River brought from Amwel finished.	1613	0066
Queen Ann died.	1618	0061
The late K. Charles having been in Spain, came home the 6 of October,		
Prince Charles born, May 29.	1623	0056
The Lady Mary born, November 4.	1630	0049
And a lamentable fire on London-Bridge the 11 of February.	1633	0047
The late K. Charles his Progress into Scotland, & the Duke of York born, the 5 of October.	1633	0046
The Reparation about S. Pauls Church begun, and the River of Thames twice frozen, that people did daily go over the Ice, as on plain ground.	1634	0045
The Lady Ann born the 17 of Mar.	1636	0043
Prince Charles installed at Windsor, May 21.	1638	0041

1711
1633 1719

A cruel Sea-fight between the Spaniards and Hollanders, near the Englisſh Coaſt in the month of September.	1639	0040
A Parliament begun the 3 of Novem. which continued 12 years	1640	0039
A Rebellion in Ireland, began 23 October.	1641	0038
Lord Strafford beheaded, 12 of May.	1642	0037
Lord of Eſſex made General.	1642	0037
Battel at Edg hill, October 23.	1642	0037
Branford November, 12.	1642	0037
Scots entred into England, Jan. 16.	1643	0036
Cheap ſide Croſs taken down, May, 2.	1643	0036
Tomkins & Chaloner executed, Jul. 5.	1643	0036
Nubury firſt Battel, Sept. 23.	1643	0036
B. of Canterbury beheaded, Jan. 10	1644	0035
Marſton Moor Fight, July 2.	1644	0035
Nubury ſecond Battel, October, 28.	1644	0035
Book of Common-prayer voted down, November, 16.	1644	0035
Nasby fight, June 14.	1644	0034
Scots routed in Lancaſhire, Auguſt 7	1648	0031
Scots routed in Scotland by his vigilancy, Sept. 3.	1650	0029
King Charles the firſt murthered, January 30.	1648	0031
Hamelton, Capel, & Holland beheaded	1648	0031
Colcheſter taken, and Lucas and Liſle ſhot to death, Aug. 28.	1648	0031
Duke of York fled from St James, April 20.	1649	0030

Act for abolishing Kingly government. May, 29.	1649	0030
A long Parliament that had sat 12 years, six months, and 17 days, dissolved by his Highness, April 20.	1653	0026
A great Victory against the Hollanders, June 23.	1653	0026
Lord Protector began his Government, Decemb. 16.	1653	0026
The River of Thames ebbed, & flowed twice in three hours, Oct. 3.	1653	0023
Sir Henry Slingsby, & Doctor Huet beheaded on Tower-hill, June 8.	1658	0021
Col. Edward Ashton executed as a Traytor in Tower street. John Bettely the like in Cheap side; but Henry Tryer reprieved July 3.	1658	0021
Edmund Stacy executed in Corn hill, John Summer and Oliver Allen reprieved, June 5.	1658	0021
Oliver Cromwel the Usurping Protector died. Septemb. 3.	1658	0021
Richard Cromwel took upon him the Government, Sept.	1658	0021
Our gracious Soveraign Lord King Charles the Second, returned from his Exile, and entred London upon the 29 May,	1660	0019
Whom God grant long to Reign.		

1719.

A brief Description of all the Members of the body, with their Signification.

Of the Head.

FIrſt, the Head ſhort and round denotes only to be forgetful and fooliſh, the head long in faſhion, to the hammer, to be prudent and wary: and in the forepart of the head a hollowneſs, to be wily & treſul: the head big, doth denote a dull perſon, and applyed to the Aſs. The head little, to be fooliſh, and applyed to the Dog: the head mean of bigneſs, doth argue a good wit naturally: the head pinable charp, to be unſhameſaſt and a boaſter.

Of the Fore-head.

The fore-head ſmooth, to be a flatterer, applyed to the fawning Dog: the fore-head big wrinkled, to be bold, applyed to the Bull and Lyon: a low fore-head, to be ſad, applyed to the paſſion: a low fore-head, to be a flatterer, applyed to the Dog: a high fore-head, to be liberal: applyed to the Lyon: an over-wrinkled fore-head, to be unſhameſaſt; & puffed up in the temples, to be high-minded, treſul, and of a rude wit: the fore-head ſmall, to be unapt to learn, unconſtant, and applyed to the ſow: the fore-head very big, to be ſlow, & applyed to the Ox: the fore-head round, to be of a dull perſeverance, treſul, and applyed to the Aſs; and being ſomewhat a plain fore-

head,

head, to be circumspect, and applyed to the Dog: a square formed fore-head, to be bold, applyed to the Lyon.

Of the Eyes.

The eyes small & quivering, to be shamefast, and yet a lover: how much the bigger eyes, so much the less malice, yet the more foolishness: the eyes thwart writhing, to be deceitful, a nigard, and ireful: the eyes big out, to be foolish, fearful, faint-hearted, and unshamefast: the eyes disordered moving, as one while running, another while staying, to be rash, disquiet, and troubled in mind, wicked, and a briber: the eye-lids quivering, to be fearful, applyed to the passion: the eye swift moving with a sharp look, to be fraudulent, unfaithful, and a thief: the eyes stedfastly loking, to be troubled in mind, and a deceiver: the eyes scituated as into a length, to be a deceiver and envious: little bags or bladders swelling out from the eyes, to be great wine-drinkers, applyed to the passion: little bladders swelling out before the eyes, to be great sleepers, and applyed to the passion: the eyes small to be faint-hearted, applyed to the Ass: the eyes big, to be slow and tractable, applyed to the Ox: the eyes hollow standing, to be envious and wicked, applyed to the Ape: the eyes standing out, to be foolish, applyed to the Ape: the eyes somewhat hollow, to be stout of courage, applyed to the Lyon: the eyes somewhat big, and a little eminent, to be gentle, applyed to the Ox: the Eyes very wide open, to be impudent: the corner of

their eyes fleshy unto the nose, joyning, to be malicious; the eyes of length to be crafty, and a deceiver; the eyes big and trembling, to be desirous of women, applyed to the passion.

Of the Nose.

The Nose round, with a sharpness at the end, to be wavering of mind, applyed to the bird; the nose wholly crooked from the fore-head downward, to be unshamefast and unstable, applyed to the Raven: the nose crooked like the Eagles bill, to be bold, applyed to the Eagle; the nose flat, to be lecherous and hasty in wrath: the nostrils large, to be fearful, applyed to be honest and bold; the end of the nose big, to be desirous of that he seeth, applyed to the Ox: the end of the nose big and turning up, applyed to the Sow: the end of the nose sharp, to be of a fierce ire, applyed to the Dog: the nose round, being blunt at the end, to be stout, applyed to the Lyon.

Of the Ears.

The Ears long and narrow, to be envious: the Ears standing very near the head, to be a dullard and sluggish: the Ears hairy, to be a long liver, and quick of hearing: the ears small, to be a scoffer, applyed to the Ape: the ears big, to be a dullard, applyed to the Ass: the ears hanging, to be a fool, applyed to the Ass: the ears of a mean bigness, to be faithful and honest conditioned: the ears over-round, to be unapt to learn.

Of the Face.

The Face long, to be unshamefast: the face of small

small causes sweating, to be crafty, letcherous, & a great feeder: the face very little and round, to be foolish: the face long and lean, to be bold: very crooked, long and lean, to be malicious: longer from the fore head to the jaws, to be a lyar: narrower from the jaws unto the chin, to be envious and contentious: the face fleshy, to be slow, applyed to the Ox: the face lean, to be careful and circumspect: the face very fleshy, to be careful applyed to the Ass and Hart: the face big to be slow, applyed to the Ox and Ass: a narrow face to be a niggard: a countenance looking downward, to be a hypocrite and wicked: the face to be hollow without any bearing out, to be contentious: like to a drunken countenance, to be lightly drunk: like to an ireful countenance, to be ireful, and applyed to the appearances: like to the shamefast countenance, to be shamefast: the face deformed and awry, to be evil conditioned.

Of the Lips.

The Lips big, that the upper hangeth down over the nether, to be foolish, applyed to the Ass: the upper lip bearing out that the gum be seen, to be a wrangler and spiteful, applyed to the dog: the lips thin, hanging the one over the other, to be bold and hardy, applyed to the Lyon: the lips thin and hard, to be ireful, and unapt to learn, applyed to the sow: the lips thin and soft, to be stout, applyed to the Lyon.

Of the Chin.

The Chin round, to be effeminate, applyed to the woman: the under chin hanging low down,

to

their eyes fleshy unto the nose, joyning, to be malicious; the eyes of length to be crafty, and a deceiver; the eyes big and trembling, to be desirous of women, applyed to the passion.

Of the Nose.

The Nose round, with a sharpness at the end, to be wavering of mind, applyed to the bird; the nose wholly crooked from the fore-head downward, to be unshamefast and unstable, applyed to the Raven: the nose crooked like the Eagles bill, to be bold, applyed to the Eagle: the nose flat, to be letcherous and hasty in wrath: the nostrils large, to be fearful, applyed to be honest and bold; the end of the nose big, to be desirous of that he seeth, applyed to the Ox: the end of the nose big and turning up, applyed to the sow: the end of the nose sharp, to be of a fierce ire, applyed to the dog: the nose round, being blunt at the end, to be stout, applyed to the Lyon.

Of the Ears.

The Ears long and narrow, to be envious: the Ears standing very near the head, to be a dullard and sluggish: the Ears hairy, to be a long liver, and quick of hearing: the ears small, to be a scoffer, applyed to the Ape: the ears big, to be a dullard, applyed to the Ass: the ears hanging, to be a fool, applyed to the Ass: the ears of a mean bigness, to be faithful and honest conditioned: the ears over-round, to be unapt to learn.

Of the Face.

The Face long, to be unshamefast: the face of small

small causes sweating, to be crafty, letcherous, & a great feeder: the face very little and round, to be foolish: the face long and lean, to be bold: very crooked, long and lean, to be malicious: longer from the fore head to the jaws, to be a lyar: narrower from the jaws unto the chin, to be envious and contentious: the face fleshy, to be slow, applyed to the Ox: the face lean, to be careful and circumspect: the face very fleshy, to be careful applyed to the Ass and Hart: the face big to be slow, applyed to the Ox and Ass: a narrow face to be a niggard: a countenance looking downward, to be a hypocrite and wicked: the face to be hollow without any bearing out, to be contentious: like to a drunken countenance, to be lightly drunk: like to an ireful countenance, to be ireful, and applyed to the appearances: like to the shamefast countenance, to be shamefast: the face deformed and awry, to be evil conditioned.

Of the Lips.

The Lips big, that the upper hangeth down over the nether, to be foolish, applyed to the Ass: the upper lip bearing out that the gum be seen, to be a wrangler and spiteful, applyed to the dog: the lips thin, hanging the one over the other, to be bold and hardy, applyed to the Lyon: the lips thin and hard, to be ireful, and unapt to learn, applyed to the sow: the lips thin and soft, to be stout, applyed to the Lyon.

Of the Chin.

The Chin round, to be effeminate, applyed to the woman: the under chin hanging low down, to

to be letcherous: the chin having a pit at the end to be a wily perſon and libidinous: the chin ſharp to be faithful, applyed to the Dog: the chin ſmall and ſharp, to be envious & cruel, applyed to the Serpent: the chin in a manner ſquare, to be honeſt conditioned: the chin long and downward ſharp, to be a crafty fellow.

Of the Beard.

The beard unſeemly formed, to be of a good nature, of a natural cauſe: the beard unſeemly faſhioned, to be of an evil nature, of the contrary. The womans beard to be letcherous: the woman having no beard at all, to be honeſt conditioned. The mans beard over hairy, to be melancholick, of a natural cauſe.

The Colour of the Eyes.

A dark yellow to be honeſt conditioned, applyed to the Lyon: and fiery, to be unſhamefaſt, yet full of mirth: variable of colour, to be chearful, applyed to the paſſion: and ſhining bright, to be luxurious, applyed to the Cock, and Raven: the colour red about, to be fretful, applyed to the paſſion: very black, to be fearful, which the property of the colour giveth: black and yellow of colour, to be honeſt conditioned, applyed to the comelineſs thereof: gray or white, to be chearful, which the property of the colour giveth.

The Colour of the Face.

The cheeks and noſe of the livers redneſs to be moſt digeſted: the colour red above, to be ſhamefaſt applyed to the paſſion: the cheeks red above, to be lovers of wine, applyed to the paſſion.

The

The Colour of the Breast.

Of a fierce colour, to be fearful, applyed to the passion.

The Colour of the whole Body.

A very pale colour, (except it be a sickness) to be fearful, applyed to the passion: of a honey colour, to be sluggish, of a natural cause: of a fiery colour, to be long angry, hard to be pleased, very furious and pale, not proceeding of overmuch study, to be vicious and wicked: very black of colour, to be fearful of courage, applyed to the blackmoor; very white, to be fearful, applyed to the woman: swartish of colour, to be meanly strong: yellow of colour, to be honest conditioned, applyed to the Lyon: very red or ruddy, to be wily and ingenious, applyed to the Wolf.

Of the Teeth.

The teeth bid & broad, to be sharp witted, one of a dull capacity & lascivious, applyed to the Ox & Ass; the sharp teeth if they be long and fast, bearing outward, to be a great feeder, fearful & wicked, applyed to the Dog and Bear.

Of the Voice.

The voice small, soft, and broken, to be fearful, applyed to the woman: big & high, to be very fearful, applyed to the mastiff dog: a soft voice without reaching, to be gentle, applyed to the sheep: the voice smal & loud, to be fearful, applyed to the goat: the voice loud and big, to be injurious, applyed to the Ass: the beginning big and ending smal, to be fearful, applyed to such which cry out, and to the crying of an Ox.

Of

Of the Neck.

The neck short, to be witty, applyed to the Wolf and Cat: such sufficient strong about the knot or joynt of the neck, are witty and of a good capacity: such are weak, to be dullards: the neck big, to be strong, applyed to the man: the Neck slender, applyed to the woman: big and fleshy, to be fearful, applyed to the Lyon: long and small, to be fearful, applyed to the Heart.

Of the Breast.

The breast without hair, to be unshamefast, or fearful, applyed to the woman: very fleshy, to be unapt to learn: the space from the throat bone to the bottom of the breast, longer than from the bottom of the breast unto the navil of the belly, to be of a witty and good capacity: the Paps fat and hanging down in men, to be weak and effeminate. A big piece of flesh bearing out of the left side of the breast, in the form of a Leeks head, or new sprung up, & that there be one or many hairs grown on it, it is then an argument of honour & riches. Ptolomy writeth: the breast big and well fashioned, to be strong, applyed to the man: the breast large and well compact, to be strong, applyed to the Lyon: hairy on the breast, to be unconstant and bold, applyed to the Birds.

Of the Shoulders.

The shoulders sharp, to be deceitful: the shoulders broad, to be strong, of good capacity; but narrow, to be a dullard: the shoulders evil fashioned,

to

to be weak: well compounded, to be liberal: weak compounded and bearing up thin, to be a niggard.

Of the Stomach.

The belly small, to be of good capacity: much hairy from the Navil downward, to be full of words, applyed to the Birds: much fat about the stomach, to be strong, otherwise weak: the belly bearing out big, to be a great feeder.

Of the Back.

The back crooked, to be a niggard; ill conditioned: and equally formed, to be of a good nature: the back narrow, weak: the back big, to be strong: the back large, to be strong and high minded.

Of the Arms.

The arms hairy, to be inconstant and lecherous, applyed to the birds: the arms very long, to be strong, bold, honest, and gentle: the arms short, to be a procurer of discord and lecherous.

Of the Hands.

The Hands small, to be inconstant and wily: the Palms of the hands unto the wrists broad, and narrow upward, to be a Riotour in his first age: the hands short and very big, to be rude and awkward: the hands fat with the fingers, like to be a thief.

Of the Nails of the fingers.

The Nails very short, to be be wicked, applyed to the property: the Nails small and crooked, to be a greedy catcher, applyed to the Hawk: the Nails very little, to be a crafty beguiler: the white pricks of the Nails to be wealthy, and to have

have many Friends: the black pricks in the Nails, to be hated, applied to the natural cause; the Nails long, smooth, thin, white, reddish, clear withal, to be witty, and of a good capacity: the Nails narrow and long, to be cruel and fierce: the Nails rough and round, prone to the venereal act, applyed to the property.

Of the Nails of the Toes.

The Nails thin and well coloured, to be honest conditioned and witty; the Toes joyning close together, to be fearful, applyed to the Quail: the Toes and Nails crooked, to be unhamefast, applyed to the Birds.

Of the Navel.

The Stomach from the Navel to the Breast fleshy, to be wicked, after Ptolomy; the same spruce, soft, well compact, to be stout and high-minded: the sharp large from the bottom of the breast to the navel, to be dull of capacity, and a great feeder, applyed to the natural cause; the space equal, to be witty and honest conditioned, applyed to the natural cause.

Of the Ribs.

The Ribs filled about, as they were blown up, to be full of words and foolish, applied to the Dog & Frog: the person well-ribbed, to be strong, applyed to the male-kind: the ribs narrow and weak compounded, to be weak, applyed to the female-kind.

Of the Loyns and Hypochondria.

The Hypochondria thin and fat, to be fearful, applyed to the Frog: the Hypochondria fleshy,

unapt

napt to be taught: the person well joyned, to be lovet of the hunting of wild beasts, applyed to the Lyon and the Dog.

Of the Hanches and Hips.

The Hips well sinued to be strong, applyed to the male-kind: the Hips fleshy, to be weak, applyed to the woman: the bones of the Hanches bearing out ward, to be strong, applyed to the male-kind: the bones of the Hanches slender, to be fearful and weak, applyed to the woman.

Of the Pecten.

The Pecten very thin of hair, to be chast, applyed to the natural cause: the Pecten very hairy, to be libidinous, yet prosperous, applyed to the natural cause.

Of the Buttocks.

The buttocks dryed in flesh, to the evil, applyed to the Ox: the buttocks sharp and bony, to be strong, applyed to the male-kind: the buttocks fat & fleshy, to be weak, applyed to the woman.

Of the Legs.

The Legs slender, to be dull of capacity, (yet this falleth often in the learned students:) the Calves very big bearing out, to be sluggish and rude manner'd: the Calves meanly big formed, to be witty and honest conditioned: the legs big sinued and brawned, to be strong, applyed to the male-kind: small sinued, to be libidinous, applyed to the Birds: the Legs big and ill fashioned, to be unshamefast: the Calves of the Legs big, to be an ill mannered person: the Calves soft, to be effeminate.

Of

Of the Knees.

The Knees bending forward, to be effeminate, applyed to the woman: the knees fat, to be fearful, yet liberal: the knees lean, to be strong and hardy: the knees big, to be an effeminate person, applyed to the excessive appearance of them: the knees slender, to be fearful, applyed to the excessive appearance of them.

Of the Ancles

The Ancles broad, to be strong, applyed to the natural cause: the parts about the Ancles overfleshy, to be foolish, applyed to the property: the heels slender or thin, to be fearful, applyed to the property and condition of them: the Ancles strong sinued and brawned, to be strong, applyed to the male-kind: the ancles to be much fleshy, to be weak, applyed to the woman.

Of the Feet.

The Feet thick and short, to be weak, of the natural cause: the feet slender, short, to be wicked, of the natural cause: the feet over-long, to be wily, of the natural cause: the feet fleshy and hard, to be a bullard: the feet small and fair formed, to be a Fornicator, applyed to the property of the nose: the feet much hairy, to be letcherous and bold, applyed to the natural cause: the feet naked of hair, to be weak of strength and courage, of the natural cause: the feet weak sinued and brawned, to be strong, applyed to the male-kind: the feet weak sinued and small, to be effeminate, applyed to the woman: the inner part of the soles of the feet not hollow, but so filled with flesh, that they

make

make no hollowness at all in the step on the ground, is noted to be crafty, applyed to the natural cause: the feet big and fleshy, to be foolish, applyed to the natural cause.

Of the Hairiness of the parts.

The back very hairy, to be cruel, applyed to the Beasts; the Neck behind hairy, to be liberal and stout, applyed to the Lyon: the hair of the Eyebrows growing downwards towards the Nose, and spreading upwards unto the temples, to be foolish, applyed to the Sow: the hairs of the eyebrows joyned together, to be a sad person, applyed to the passion: the hairs of the head standing straight up, to be fearful, applyed to the passion: the hair of the head very crisped, applyed to the Apes: the hairs to be crisped at the end, to be strong and bold, applyed to the Lyon: the hairs of the head plain, to be simple: much hair of the head, and thick, to be evil conditioned: the Leggs hairy, to be venerous, applyed to the Goat: the breast and belly very hairy, to be unconstant, applyed to the birds: the shoulders very hairy, to be the like, unconstant.

Of the Going and Moving.

The person going with the feet and knees turning in, to be weak, applyed to the Woman: the sculking, writhing, or shrinking the body hither or thither, to be a flatterer, like the fawning Dog: leaning on the right side in the going, to be a Thynick, applyed to the excessive appearances: the eyes quick moving, to be greedy & quick catchers, applyed to the Hawk: the eyes quick and

often moving with a steddiness of the Body to be witty, and of a ready understanding, applyed to the condition of the passion. The pace slow and long, to be witty and strong: the pace slow and short, to be witty, yet weak: the pace long and quick, to be long, yet foolish: the pace short and quick, to be foolish and weak of strength; the shoulders bending forward in going, to be high-minded.

Of the Personage and Stature.

Such as are high of Personage, of a hot and dry quality, to be witty and ready to conceive. Big of Personage, and of a cold and moist quality, to be dull of capacity, of the contrary cause. The Personage evil fashioned and tall of stature, to be dull of capacity, and evil conditioned, applyed to the Form. The person of a comely personage, and mean of stature, to be witty and honest conditioned, applyed to the natural cause. Such as are of a very small personage, to be quick-witted, and prompt in attaining any matter, of the natural cause. Such very big of personage, of dull capacity, and thereof hardly conceiving; of the contrary cause, after Aristotle. Small of personage, and of a hot and dry quality, cholerick, to be apt, readily to conceive and to judge or discern any matter rightly. Small of personage, and of a cold and moist quality, to be apt to conceive, and readily to discern of the contrary cause.

The

The signification of Moles.

IF the Man shall have a Mole on the place right against the heart, it doth denote him undoubtedly to be wicked.

If a woman shall have a Mole on the left breast, then pronounce the same judgement as of the Man.

If a Mole be seen on the man or womans belly, doth demonstrate that he or she shall be a great feeder or Glutton.

If a Mole in either Man or Woman, shall appear on the place right against the Spleen, doth signifie that he or she shall be much passionated, and oftentimes sick.

If either the Man or Woman shall have a mole on the bottom of the belly, doth argue much debility, and to be often sick.

If a Mole in either the Man or Woman, shall be seen neer the privy place, denotes unspeakable desirousness, and unsatiate in coacting.

If a Man or Woman have a Mole on the 23. or 2. pr. 2. be in 2. mit self, argueth the begetting of Male Children, and the Woman female Children.

If a Mole shall appear on that party, about the 33 or. 3. pr. be in 2 m in the Man or Woman, denoteth great increase of riches.

If a man shall possess a mole on the knee, he shall then obtain a comely and wealthy Wife.

And if the woman shall have a mole on the right knee, signifieth her to be honest and vertuous: if on the left, then she shall enjoy many Children.

If a man shall have a mole on the anckle of the foot, it denoteth that he shall take upon him the womans part.

If a woman have a mole on the anckle, she shall take upon her the mans part.

If the man or woman shall have a mole on the foot, it denoteth good luck, and enjoyment of many Children.

Likewise (this is to be learned) that the noles or moles seen on the right side, either of man or woman, evermore denoteth honesty and riches; but on the left side to be harmed with calamities, and continually poor.

If a man shall have a mole on the fore-head, doth doth vindicate that he shall possess much wealth and riches.

The woman having a mole on the fore-head, demonstrate that she shall either govern, or else come to an high dignity.

If a man shall have a mole about the over-brow, that doth argue that he shall couple and joyn in marriage, both with honest, wealthy, and vertuous women.

If a woman have a mole in the same place, it doth denote that she shall joyn in marriage both with a rich, fair, and comely person.

If the man shall have a mole on the over-brow, then

then let such a person refrain from marriage altogether, or all his life time: for that such a person (if he marry) shall have five wives in his life time. Also the woman having a mole in the same place, to have so many Husbands (as the man hath wives) in her life time: Melampus writeth.

If a man have a mole on the nose, somewhat ruddy, and another the like in the privy place, doth vindicate that such a person is overmuch given to the venerial act.

Also the like mole seen either on the Nose or eye of the woman, and that she hath the like on the privy place, doth signifie the same that is before spoken of the man.

If a man shall have a mole overthwart the nose, doth denote that he shall wander hither and thither, through Countries and Cities.

A mole the like standing on the womans nose, doth portend that she shall travel on foot through sundry Countries, and that she hath the like mole besides on the privy place.

If a man have a mole on the gullet or throat, doth demonstrate that he shall become very rich.

If the woman hath a mole on the neither jaw, doth vindicate that she shall lead her life in sorrow and pain of the body, because she hath that within her body which shall hinder her from the attaining and bearing of Children: If a man shall have the form of a mole on his tongue, doth demonstrate that he shall marry with a rich and beautiful woman.

If either man or woman shall have a mole one

any of the lips, doth portend that he or she be a great feeder and a glutton.

If a man shall have a Mole on the chin, doth argue that he shall be rich both in the substance of money and possessions.

Also a woman having a Mole in the same place, doth vindicate that she shall come to the like wealth as the man, and that she hath besides the same like a mole right aloft, or against the Milt.

If a man shall have a mole in any of the Ears, doth argue that he shall be rich, and much reverenced and spoken of.

If the woman shall have the same, and that in the like place, doth denote the same good hap and fortune to her, and that besides, she hath the like mole placed on the thigh or hams.

If the man shall have a mole on the neck, doth promise that he shall become very rich.

If the woman have a mole in the same place, doth vindicate that the same fortune and wealth shall ensue unto her.

If the man shall have a mole in a manner behind the neck, doth demonstrate that he shall be beheaded, except God (through earnest Prayer) prevent the same.

If as well the man as the woman shall have a mole on the Loyns, doth demonstrate a weak and poor kindred, and to be always needy.

If on the shoulders of the man shall be seen a mole, doth signifie imprisonment, and sorrow of the mind.

If the man shall have (as is above said) a mole

on

on the throat, it doth promise that he shall marry both with a beautiful and rich Woman.

If a woman shall have a mole on the same place, doth signifie that she shall also marry both with a wealthy, and very fair, or comely man.

If either in the man or womans hand shall a mole appear, doth denote thee prosperous good luck, and enjoyment of Children.

If either the man or woman shall have a mole on the breast, doth threaten that he or she shall be much harmed by poverty.

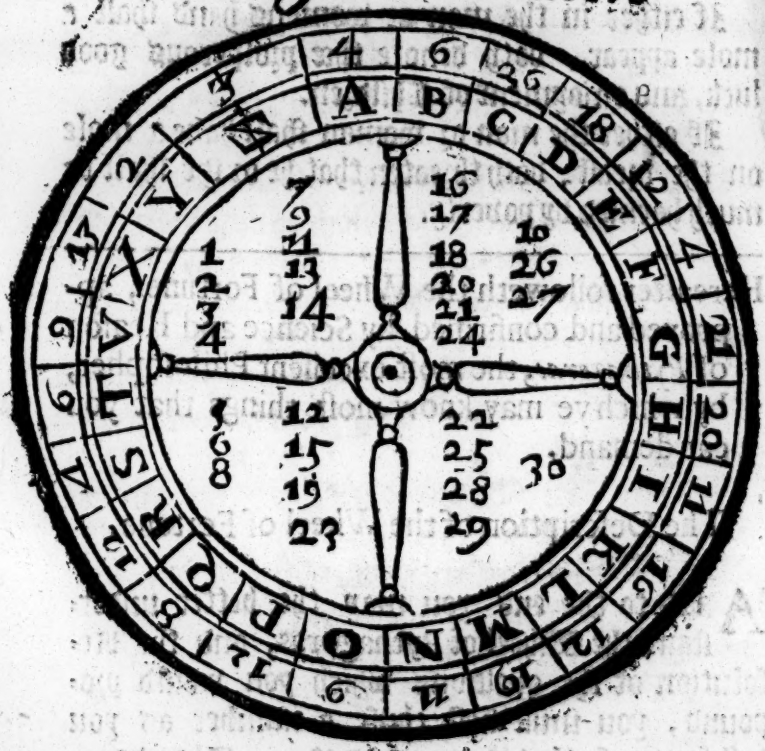
Hereafter followeth the Wheel of Fortune, approved and confirmed by Science and Reason of *Pythagoras*, the most excellent Philosopher; by which ye may know most things that you can demand.

The Description of the Wheel of Fortune.

AND to the end you may the better understand the Wheel of Pythagoras, and the Resolution of the questions which you would propound, you must first chuse a number as you best fancy, so that it exceeds not 30. This done, take the number of the day, as you shall find set down, and take the number of the Circle of the Wheel, which is over the Letters, which Letters must be the beginning of your name, then gather the numbers into one sum, which you must divide by 30. And what remains look in the body of the Wheel for, and if you find it in the upper

part of the Wheel it will come to pass, if in the nether, the contrary.

Pithagoras Wheele



Likewise to know if one shall enjoy their love or no, take the number of the first letter of your name, the number of the Planet, and of the day of the week, all these put together, and divide them by 30. and if it be above, it will come to your mind, and if below, to the contrary; and mind that number, in the which exceed not 30.

The

The Chances or Demands which may be made or propounded in the Wheel of Fortune.

1. Whether you ſhall obtain the favour of the perſon you deſire.

2. Whether your Maſter ſhall attain to the preferment he deſireth.

3. If you ſhall have the favour of a Prince as you deſire.

4. If the Prince ſhall take the Town beſieged.

5. Which of the two Princes which make war the one againſt the other, ſhall have the victory.

6. Whether there ſhall be any great feat of arms done in the Camp or not.

7. If there ſhall be a peace between two princes.

8. If a Captain ſhall be in great favour with the Lord he ſerveth.

9. If a Captain be valiant or not.

10. If a Horſe ſhall win the race.

11. If a priſoner ſhall come out of priſon.

12. If a ſick perſon ſhall amend.

13. If the ſickneſs ſhall be long or ſhort.

14. If the ſuit in Law ſhall be judged to your profit.

15. If you ſhall have your hearts deſire, or not.

16. If you ſhall have a Child by your Wife or Lemmon.

17. If a Woman with-child ſhall have a Son or Daughter.

18. If a Child ſhall be fortunate or unfortunate in the World.

19. If a thing ſtolen will be recovered again.

20. If

20. If it ſhall be a plentiful year.
21. If it be good to take a voyage in hand.
22. If it be good to occupy Merchandiſe.
23. If it be good to take a Wife.
24. If a friends Ship ſhall take good effect,
25. If a man ſhall be fortunate in his houſe.
26. If a perſon ſhall be always rich or poor.

And thus you may do of all other demands whereof you would be reſolved.

And to the end you may the better underſtand this Wheel of Pythagoras, and the reſolution of the demands which ye would propound, you muſt firſt of all chuſe you a number, what you liſt at your diſcretion, as 12, 13, 15, or any other number more or leſs: this being done, take the number of the day, as you ſhall find hereafter; all ſet in order, and then take the number which ye ſhall find in the Wheel upon the firſt Letter of your name: As for Example; If your name be Anthony, you muſt take A. and the number which is over it: all which thing you ſhall find put in order in the Wheel, and gather all thoſe numbers into one ſum, which ye ſhall divide by 30. reſerving the reſt. As for Example; If your total number do amount to 134. divide that by 30. and there will 14 remain, which Number ye muſt ſearch in the Wheel, and if you find it in the upper half, your matter ſhall ſpeed well, and if it be in the neither half, it ſhall be evil, and thus may you know all that you deſire to know.

And if ye would know whether you ſhall enjoy your love or not, take the number of the firſt Let-

ter

ter of your name, the number of the Planet, and of the day of the Week, and all these numbers ye shall put together, and then divide them by 30, as you did before, and take your remainder, and seek in the Wheel, and you shall find it; and then if it be in the uppet half, you shall have your request, and if in the nether part, it is contrary. And thus you may do of all other things which you would know; you must consider that the numbers in the Wheel pass not 30. as ye shall find them beginning with 1, 2, 3, and 4, consequently to 30. in the Wheel you may see.

An Alphabet to know which of the two that fight or go to Law one against another, shall have the Victory.

A	B	C	D	E	F	G	H
1	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	1	10	33	13	8	13	7
R	S	T	V	X	Y	Z	
13	9	8	2	6	6	4	

For to understand and practise this Alphabet rightly, you must first know the proper names of the parties which is to fight or go to Law one against the other; then with the same Names in Latine in the Nominative case singular, observing the true Orthography, and according to the Alphabet, joyn unto each Letter of the same Names, the number unto him appertaining, following

following the portraicture here before written, and sum the said numbers together; that is to say, each man by himself, & when ye have put them all together, divide them by 9, and that which remaineth on the one part, and on the other, the division being made, you shall no doubt readily find it. After this, behold the rules which follow; whereby you may know what shall happen to the one and the other: and if it fortune that in the dividing the whole by 9, there remain nothing, you must take the last number of 9, for that must then serve in this purpose, as you shall hereafter know more at large by experience.

It doth not chance once in a thousand times, that two persons which go to fight, or go to Law one against the other, should be of one very name; therefore look to know their true names. And to the end that you may the better understand this rule: Put the case that peter and paul should fight one against the other, if you do then examine that which is said before, you shall know the thing that shall happen; yet must you know that God is Governour and disposer of all things, and can change & alter them at his pleasure; but we speak according to the influence & course of the Stars, and here

P	13		P	13	
E	22 67	makes seven	A	1 37	makes 4
T	8	times nine.	U	2	times 9.
R	13		L	10	
U	2	resteth 4.	U	2	rests 1.
S	9		S	9	
Sum 67.			Sum 37.		

And

And so by this example is shewed unto you the names, the numbers, and the summs of them, with their divisions by 9. So that they being divided and summed, there resteth 4 to Peter, and 1 to Paul.

The Table following sheweth which of the persons shall be Conquerour, according to the Rule going before.

1	The Conquerour is of	3 5 7 9
2		1 4 0 8
3		2 5 7 9
4		1 3 6 8
5		2 4 7 9
6		1 3 5 8
7		2 4 6 8
8		1 3 5 7
9		2 4 6 8

To know whether a person do tell the truth, or not.

You must write his or her name in Latine, that you would prove this practice by, and likewise the name of that day that they told you the tale, and add unto each of these Letters the number thereunto belonging, as you shall see by this Alphabet following, and put all those numbers into one total summ, and add thereunto 26. and then divide the whole total summ by 7. and then if the remainder be even, the person hath not told you the truth; but if it be uneven, they have told you the truth.

A	B	C	D	E	F	G	H
10	2	20	4	14	6	16	7
I	K	L	M	N	O	P	Q
18	11	11	12	4	14	6	16
R	S	T	V	X	Y	Z	
8	18	10	2	2	4	14.	

To know whether the Husband or Wife shall dye first.

To know and understand the resolution of this question, you must write the proper names both of the Man and the Woman in Latine, and put to each Letter in them the number of it belonging, as you found it in the Alphabet before: and putting all these numbers into the total sum, divide them by 7. and then if the remainder be even, the Woman shall dye first, and if it be uneven, the Man shall dye first.

To know if a woman be with Child, whether she shall have a Boy or a Girl.

Write the proper Names of the Father and Mother, and of the Month that she conceived with Child, and adding likewise all the numbers of those Letters together, divide them by 7. and then if the remainder be even, it will be a Girl, if uneven, it will be a Boy.

To know if a Child new-born shall live or dye.

Write the proper Names of the Father, and of the Mother, and of the day that the Child was born,

born, and put to each letter his number, as ye did before, and unto the total sum, being collected together, put 25, and then divide the whole total by 7, and then if the remainder be even, the Child shall dye by and by 0, and if it be uneven, it shall live.

To know whether a Wife be honest or dishonest.

Write the name of the Wife, and of the Mother, and put the number unto each letter, as is aforesaid, and unto the total sum put 15, and divide it by 9, and then if the remainder be uneven, she is an honest woman, but if it be even, she is dishonest.

You must always write the proper name in Latine, according to the true Mythography.

To know what *Planet* hath *Dominion* in the Nativity of any *Person*.

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	0	20	0	40	50	60	70
I	K	L	M	N	O	P	Q
80	0	100	200	300	400	50.	
R	S	T	V	X	Y	Z.	

Take the numbers of every Letter of the proper names in Latine, of the party you desire to know, and of his or her Father or Mother, by the Alphabet abovesaid, then add all the said numbers into one total sum; then divide the same by

by 9. and then if one or four remain, it sheweth the Planet ☉ to have dominion. If 2. or 7. the ☽. If 3. ♃. If 5. ♀. If 6. ♀. If 8. ♄. If 9. ♂. In like manner is known under which of the Twelve Celestial Signs any person is born: To try the same, summ together the persons names, his Father & Mothers names aforesaid, & divide the same totally by 12, then if 1. remains, it signifies ♌, if 2. ♎, 3. ♑, 4. ♐, 5. ♓, 6. ♉, 7 ♈, 8. ♏. 9. ♍, 10. ♒, 11. ♑. 12. ♊.

The number of the Planets, and their Characters.

55.	78.	39.	34.	45.
Saturnus.	Jupiter.	Mars.	Sol.	Venus.
♄	♃	♂	☉	♀

114.	45.
Mercurius.	Luna.
☿	☾

The number of the Days in the Week.

106	52	52	130
Sunday,	Munday,	Tuesday,	Wednesday,
☉	☽	♂	☿

Thursday,	Friday,	Saturday.
♃	♀	♄

Fairs

FAIRS:

The Names of the principal Fairs in *England* and *Wales*, together set forth; with the Month, Day, and place where they be kept, more largely than heretofore.

Fairs in *January*.

THe 3 at Llanibitew. 5 Hicketford in Lancashire. The 6 at Salisbury, at Bristow, at Llanginnie. The 25 at Bristow, at Churchingford, Gravelend. The 31 at Llandissel.

Fairs in *February*.

The 1 day at Bromley in Lancashire. The 2 at Bath, at Bicklelworth, at Bugworth, at Faringdon, at Codlemew, Linn, Maidston, Reading, Beckelsfield, the Mizes in Wiltshire, Whiteland. The 3 at Borgrove, at Brimley. The 6 at Stafford for six days, for all kind of Merchandize without arrests. The 8 at Tragaron. The 9 at Landaff. The 14 at Dwndle in Northamptonshire, Evertham. The 24 at Baldock, Bourn, Froom, Henly upon Thames, Higham-Ferries, Tewksbury, Appingham, Walden. The 26 at Stratford, an Horse-Fair.

Fairs in *March*.

The 1 at Langadog, Langevellah, Wadrin. 3 At Bremwelbraks in Norfolk. 4 At Bedford, Oakham. 8 At Tragarton. The 12 at Spalford,

Stamford, Sudbury, Mosburn, Wyeram, Bodnam and Alsom in Norfolk. 13 at Wye, Bodwin in Cornwal, and Mountbrown. 17 at Patrington, 18 at Sturbridge. 20 at Alesbury, Durham. The 24 at Lanerchemith. 25 at St. Albons, Ashwel in Hartfordshire, Burton, Cardigan, Cartwalden in Esser, Huntington, S. Jones in Worcest. Walden, Walpas, Newcastle, Northampton, at Dnay in Buckinghamshire, Woodstock, at great Charte. The 30 at Walmesbury.

Fairs in *April*.

The 2 day at Hitchin, Northfleet, Rochford. 5 at Leek in Staffordsh. 5 at Wallinford. 7 at Darby. 9 at Billingsworth. 22 at Strabford. 23 at Amptil, Bewdly, Bowton, Bistock, Bilson, bury in Lancashire, Castlecombs, Charing, Chichester, Engfield in Suller, Gilford, Bishops-hatfield, Hinningham, Ipswich, Kilborough, Lonquer, Northampton, Nutley in Suller, St. Pombs, Sabridgeworth, Tamworth, Wilton, Worcham, Kilborough, Aardin in Norfolk, Saplan in Hartfordsh. 25 at Bourn in Lincolnsh. Buckingham, Caln in Wiltsh. Cliff in Suller, Tolbrook, Dunmow in Esser, Darby, Innings in Buckinghamsh. Dakham, Ottoriter, Winchcomb. 26 at Terderden in Kent, at Clete.

Fairs in *May*.

The first at Andover, Brickhil, Blackburn in Lancash. Chelmsford, Congerton in Cheshire, Fockingham, Gighowel, Kimar, Leighton, Leicester, Litchfield, Latrillent, Louth, Waidston, Meeskry in Shropsh. Perin, Philipsnorton, Ponbridge, Reading, Ripon, Stansted, Stow

the

the Old, Stocknailand, Turford in the Clay, Usk, Yarberil, Warwick, Wendover, Wolseworth. 2 at Poultheley in Carmarthensh. 3 at Abergavenny, Ashborn-peak, Arundel, Bramyard, Bala, Chersy neer Datlands, Chipham, Churchweton in Shropsh. Cowbridge in Glamorganssh. Darby, Denby, Elstow by Bedfordsh. Hinningham, Herthir, Hounton, Noneaton, Hudersfield, Ratsdale in Lancash. Tidnel, Waltham-Abbey, Thetford in Norf. 25 at Herchenleth in Hountgomeryssh. 6 at Almsbury, Hoy, Knigton. 7 at Bath, Beverley, Hanslop, Newton in Lancash. Hatesbury, Oxford, Stratford upon Avon. 8 at Waidston. 10 Ashburn in the Peak. 11 Dunstable. 12 at Greys-thorrock in Essex. 13 at Bala in Heriton. 15 at Welshpool in Hountgomeryssh. 16 at Llangartanagge in Cardigaes-hire. 19 at Hayfield, Odehil, Rochester, Wellow. 20 Walmsbury. 25 Blackburn. 29 at Crambrook. 31 Pershore.

Fairs in *June*.

The 3 at Alesbury. 9 at Waidston. 11 at Holt, Kinwilgate in Carmarthensh. Lanibither, Lanwist, Landinaladoc, Warfield, Newborough, Newcastle in Elim, Oakham, Willington, Newport-pannel, Skipton upon Stow, Bremwel in Norfolk. 13 at Newton in Redwen, Houngom. 14 at Bangor. The 15 at Wizes, Pershore. 16 at Bealth, Newport. 17 at Hadlock, Higham-Ferries, Llanigrolling, Tow-green. 19 at Bridgnorth. 21 at Ystradmerick. 22 at St. Albons, Shrewsbury, Durham, Darby. 23 at Barnet, Castle-Ebidien, Dalgelly. The 24 at Ashburn, St. Anns, Awkinborough, Bedford, Bedle,

Beverley, Bishops-castle, Broughton-green, Bro-
worth, Brecknock, Bromsgrove, Cambridge, Col-
chester, Cranbrook, Croydon, Franham, Glocester,
Halifax, Harford, Harston, Horsham, Hurst, King-
ston, Mar, Kirkham, Aund. Lancash. Leicester, Lin-
coln, Ludlow, Pemsey, Preston, Reading, Rum-
ford, Shaftsbury, Stratstock, Tunbridge, Wake-
field, Wenlock, Westchester, Windsor, Worm-
ster, York. 26 at Northop. 27 at Burton upon
Trent, Folstone, Landegain. 28 at Yelcorn, Ya-
chenleth, St. Pombes, Royston. 29 at Ashwel,
Barkhamsted, Bennington, Bala, Babalance,
Bolton, Bromly, Buckingman, Buntingford,
Cardist, Gorgange, Odeldon, Holdsworth, Horn-
don, Hudderfield, Lewen, Knotsford, Lemster, La-
morgon, Landeber, Mansfield, Marleborough,
Peterfield, Pontstephen, Sarstrange, Sennock,
Mountsorril, Mountstril, Oney, Peterborough,
Southam, Stafford, Stockworth, Sudbury, Thor-
rock, Grays, Upton, Tring at Wem, Westmin-
ster, Witney, Wolverhampton, Woodhurst, York.
30 Yarfield. Fairs in *July*.

The 2 day at Yashton underline, at Congerton,
three days at Huntington, at Rickmansworth,
Smeath, Sweenley, Woinborn. 3 Yaverson. 5
at Burton upon Trent. 6 at Yaverhul, Lambi-
ther, Lanidlas. 7 at Albridge, Burntwood, Chip-
pingnorton, Castlemain, Chappelfresh, Canter-
bury, Denbigh, Emkin, Yaverford, Richford,
Shelford, Sweacon, Tenbury, Teshavenick,
Wizes, Uppingham. 11 at Lidde, Parthey. 13 at
Foddinghay. 15 at Greenstead, Pinckback. 17 at
Stevenage, Bealth, Kelmes, Leek, Llanvillang.

20 at Winthcomb, Antferton, Barkway, Batley, Boulton, Bowlen, Catelly, Chimmock, Coolige, Llanibithener, Neath, St. Margarets, Odiham, Tembie, Urbridge, Woodstock. 21 at Bainardscastle, Battlefield, Bickleswoyth, Billoyicay, Redburn, Bridge-noyth, Broughton, Caln, Clitheral, Colchester. 22 Irkleton, Kelwick, Kimolton, Kingston, Maudlenhil, Hey, Marboyough, Newark upon Trent, Noywich, Th. Ponterley, Ridwelly, Rocking, Stonistratfoyd, Stokesbury, Turbury, Witerhal, Withgrige, Yadeland, Yern. 23 Carnarvan, Chester. 25 Abington, Ashwel, Aldergam, Baldock, Barkhamstead, Billon, Bostone, Bristowie, Bristol, Bromelgrove, Bromley, Broadoke, Buntingfoyd, Camden, Capel, Jago, Chichester, Chihol, Darby, Doncaster, Dover, Dudly, Erith, Hatfield, St. James, London, St. Jamles by Noythampton, Ipswich, Kingston, Lisle, Reading, Richmond in the Noyth, Ross, Saffron-walden, Shaftnal, Skipton, Stamfoyd, Stackpool, Stone, Themble-green, at Thickham, Thapstone, Tilbury, Trowbridge, Walden, Warrington, Wetherby, Wigmore. 28 Ashwel, Canterbury, Thappel-frith, Yoysham. 30 Stafford.

Fairs in *August*.

The 1 day at Bath, Bedford, Chepstow, Dunstable, St. Edes, Exeter, Feversham, Flint, Hey, Hoysnay, Kaermarthen. Kaergwilly, Lantrissent, Llawiwin, Ludford, Loughborough, Walling, Newton in Lancashire, Newcastle upon Trent, Northem-church, Rumny, Shrewsbury, Selborn, Selby, Tharstead, Wisbith, Yeilane, & also at the City of York. The 4 day at Radnor, and

at Linton. 10 Abchurch, Banbury, Blackamore, Bodwin; Branford, Chidley, Chorley, Croyley, Diffringdiwich, Doncaster, Farnham, Fodisham, Culsea, Harley, Hawkhurst, Horncastle, Hungerford, Kennow, Kenwingal, Kilgarton, Ludlow, Marras, Melton-mowbray, Mearworth, Newborough, Oundle, Rugby, Sedole, Sherborn, Toceter, Waltham-abbey, Walden, Weydon, Wormster, winstow. 15 S. Albons, Bolton, Cambridge, Carlisle, Cardigan, Tilborough, Goodhurst, Hinckley, Huntington, Laicon, Marleborough, Newin, Northampton, Newport in Monmouth, Preston, Raiadargwy, Loss, Stow in Lincolnsh. Stroud, Swanley, Tutbury, Wakefield, Whitlane, Yminith. 25 at Aberconwey, Aborough, Ashby-de-lazouch, Beggars-bush, Brumley-slag, Bridgestock, Chorley, Croyley, Crowland, Dover, Daringdon, Grimby, Harewood, Kidderminster, London, Montgomery, Monmouth, Nantwich, Northallerton, Norwich, Oxford, Sudbury, Tukesbury, Tuddington, Watford. 28 Ashford, Daintry, Sturbridge, Wan, Talisan-green, Welshpool. 29 at Brecknock, Colby, Carmarthen, Raerwis, Okeham, Watford. Fairs in *September*.

The 1 day at Chappel-silvie, St. Giles, Neath, 7 at Ware, Woodbury-hill. 8 Atherston, Bewmaris, Blackborn, Brewood, Bury in Lancash. Cardigan, Cardiff, Charton, Chaulton, Drayton, Driefield, Gisborough, Gliborn, Hartford, Hontingdon, Llandissel, Maldon, Northampton, Partney, Reculer, Smeath, Snede, Southwark, Sturbridge, Tenby, Ulcester, Wakefield, Walsham on the woulds, West, Nem, whiteland. 12 at Tuxford,

Turford, Worksworth, Woolpit. 13 at Newton, Redwin, Powlthely, Marley, 14 at Abergavenny, Barley, Church-stretton, Chesterfield, Denbigh, Didome, Yetsbury, Yunckton, Newborough, Newport, Penhad, Rippon, Richmond, Rols, Rockingham, Smalding, Stratford upon Avon, Waltham-abbey, Wotton under hedge. 15 Kaiardagwy. 17 at Clift, Llanidlas. 20 at Llanbelly, Ruthin. 21 at Abdewilly, Baldock, Bedford, Braintry, Brackley, Maiden-pulwick, Canterbury, Dover, Clapon, Croydon, Daintry, Eastred, St. Edmondsbury, Helmly, Helden, Katharinehill, Knighton, Kingston, Mare, Marleborough, Malden, Didnal, Nothingham, Peterborough, Shrewsbury, Stafford, Wizes, Wendover, whiteral, Woodstock. 23 at Pancridge in Stratfordsh. 24 at Lanwilling, at Walton a week. The 26 day at Darby. 28 at Dolgeth, Kaermarthen. 29 at Aberconwey, St. Albons, Ashborn-Peak, Balmstock, Basingstock, Bishop-stratford, Blackburn, Bekerrunningham, Buckland, Butwel, Canterbury, Cehich, Cockermouth, Market-Deeping, Michael-Dan, Headly, Heay, Higgham-Ferries, Hull, St. Ives, Kingston, Killingworth, Kingland, Lawengham, Lancaster, Leicer, Llanidlos, Llanbihanghel, Llochir, Ludlow, Maiden, Marchenleth, Methir, Newbury, Selby, Shelford in Bedfordshire, Sittingborn, Stow in Lincolnsh. Tuddington, Arbridge, Wey-hill, weymer seven days, westchester, witham, woodham-Ferry.

The 1 at Banbury, Caſtor. 2 at Salisbury. 3 at Boulton in the Moor. 4 at St. Michael. 6 at Havent in Hampſh. Maidſtone in Kent. 7 at Biſhops Stratford, Chicheſter, Hereford, Llanibither, Pontſtephen, Swanſey. 9 Aſhborn-Peak, Blith, Devizes, Gainſborough, Harborough, Sawbridgeworth, Thorrock-grees. 12 at Bolton, Furnace, Llangoveth. 13 at Averſrow, Charing, Croſton. Colcheſter, Drayton, Edmanſtow, Gravelend, Hitchin, Newport, Hodnet, Leighton-bullard, Marchfield, Newport in Monmouthſh. Royſton. Stopford, Saunton, Tamworth, Winſor. 18 at Aſhwel, Banbury, Barnet, Brick-hil, Bridgenorth, Biſhops-hatfield, Burton upon Trent, Charleton, Regis, Cliff, Ely, Faringdon, Henly in Arden, Holt, Kidwelly, Iſk, Lowbadden, Marloe upon Thames, Middlewick, Newcaſtle, Radnor, Thirſk, Tildale, Tun-bridge, Up-haven, Wellingborough, Wighan, Wigeſy, York. 19 at Fridelwid by Oxford. 21 Saffron-walden, Chicheſter, Coventry, Hereford, Llanibither, Lentham, Stockſey. 23 Bidelworth, Knotsford, Dow, Ratſdale, Preſton, Whit-church. 25 Beverly. 27 Granton. 28 Aberconvey, Aſhby-de-la-zouch, Biderden, Halaton, Hartford, Lemſter, Llanedy, Newmarket, Oxford, Preſton-Aund, Stanford, Taliſarn-green, Warwick, Wilton, worceſter. 30 Abermales, Chelmsford, Ruthin, Poultheley, Stockſey, Wakefield. On Martlemas day at Darnton.

Fairs in *November*.

The 1 day at Bickleworth, Caſtlemain, Kellows, Mountgom, Ludlo. 2 at Welchinblie, Biſhops-

shops-caſtle, Elſemere, Kingſton upon Thames, Leek, Lougboꝛough, Lay-field, Marſield, Yoꝛk. 3 at Kaermarthen. 5 at Welſhpool. 6 at Andover, Bedfoꝛd, Bꝛecknock, Yarfoꝛd, Leſkoꝛd, Wailing, Warton in Holderneſs, Newpoꝛt-pond, Pemhyide, Salfoꝛd, Stanly, Trigny, Willington, Metſhod. 10 at Aberwen-green, Lenton in Nottinghamſhire 7 days, Llanibither, Rugby, Shifnal, Wemb. 11 at Aberkennem, Boetlingham, Dover, Folkingham, Malboꝛough, Monmouth, Newcaſtle, Emlin, Shaftsbury, Skipton in Craven, Tream, Mithgrig, Yoꝛk. 13. St. Edmunsbury, Gilfoꝛd in Surry. 15 Llanithemery, Marchenlet, Wellington. 17 Yarlow, Yide, Lincoln, Noꝛthampton, Spalding. 19 at Yoꝛſham in Kent. 20 at St. Edmansbury, Yealth, Ingarſtone. 22 Penebont, ſawthey. 23 Bangoꝛ, Bwelth, Carlin, Fꝛoom, Rateſcroſs, Ludlow, Sandwick, Tuddington. 25 at Yigham-Ferries. 28 at Aſhboꝛn-Peak. 29 at Lawreſt. 30 at Ampthil, Baldock, Bedfoꝛd, Yoꝛk, Bowdly, Boſton-mart, Bꝛadfoꝛd, Colingboꝛough, Cobham, Gubley, Enfield, Gargreen, Gꝛeenſtead, Yarley, Keymalton, Maidenhead, Maidenhack, Narbert, Dreſtry, Peterfield, Pecoꝛes, Yꝛeſton, Rocheſter, Wakefield, Warrington.

Fairs in *December*.

The 1 day at Tutbury. 5 at Dolgeth, Newton, Puckley. 6 Arundel, Eaſed, St. Needs, Exeter, Gꝛantham, Yendingham, Yethin, Yoꝛſnay, Noꝛwich, Sennock, Spalding, Woodſtock. 7 at Sandhurſt. 8 Bewmaris, Clitheral, Yelꝛome, Kardigan, Kimar, Leiceſter, Malpas, Noꝛthampton, Whiteland. 21 at Yoꝛnby. 22 Llandilawowt. 29 Canterbury, Koyſton, Salisbury.

A

A Note of the Moveable Fairs in *England* and *Wales*.

From Christmas till Iune, every Wednesday at Northallerton, the three Mundays after Twelfth-day at Hinckley in Leicest. the Tuesday after Twelfth-day at Melton-mowbray, and an Horse-Fair at Salisbury, the Thursday after Twelfth-day at Banbury, Littlewoth, and every Thursday for three weeks; Friday after Twelfth-day, at Litchfield: on Shrove-Munday, at Newcastle under line. On Ashwednesday at Abington, Carden in Glocest. Cicester, Dunstable, Eaton by Windsor, Exeter, Folkingham, Liechfield, Royston, Tamworth, Tunbridge. On the first Thursday in Lent at Banbury. On the first munday in Lent at Chelay, Chichester, Winchester: On the first Tuesday in Lent at Bedford. On the fourth Munday in Lent at Odiham, Saffronwalden, Stanford. On Friday and Saturday, before the fifth Sunday in Lent, at Hartford. On the Munday before the Annuntiation, Denbeigh, Kendal, Wisbith. On the fifth Munday in Lent at Grantham, Yelrome in Suffex, Salisbury. On Wednesday before Palm-sunday at Drayton. On Thursday before Palm-sunday at Llandille. On Palm-sunday Eve at Alisbury, Leicester, Newport, Pomfract, Skipton, wisbitch. On Palm-munday at Billingsworth, Kendal, Llandanren, Worcester. On wednesday before Easter at Kerling, Llanguilling. On Maunday-thurs. at Kettering, Sudminster. On Good-friday at

at Acton-Burnel, Amphil, Bishops-Castle, Brenton, Bury, Charing, Englfield, Gilford, Hinnington, Ipswitch, Lonquer, Melian, Nutley, St. Pomes, Ripborough, Rothecum. On Tuesday in Easter-week at Brails, Daintry, Hitchin, North-street, Rochford, Sandbich, Ashby-de-la-zouch. On munday in Easter-week at Gainsborough, Wart, Wnay, Wyfield. On Wednesday in Easter-week, at Willingborough, Beverly, Redburn. On Friday in Easter-week at Darby. On Saturday at Skipton. On Sunday after Low-sunday at Bicklesworth, Evesham, Newcastle. On the 3 munday after Easter, at Lowth. In Rogation-Week, at Beverley, Enfield, Rech. On Ascension-Eve, at Abargely, Darking. On Ascension-day at Bewmoris, Bishop-stratford, Bradstead, Brunningham, Bridge-north, Burton, Chappel-frith, Chappel-Kinon, Eccleshal, Eggerstrew, Hallaton, Kidderminster, Lutterworth, Middlewich, Newcastle, Ripon, Rols, Stapport, Sudminster, Ulzes, Wigam, Yaun. On the munday after Ascension-day, at Trarstead: Burlington. Wednesday after Ascension-day at Shrewsborough. Friday after Ascension at Ruthin. On Whitson-Eve at New-Inn, Skipton in Craven, Wisbitch. On Whitson-Sunday at Gyb, Barbey-steven, Lenhim, Ratsdale, Rie-hill, Salisbury, Agmondsham, Amerson, Applebey, Bicklesworth, Bradford, Bromyard, Burton, Chichester, Cockermouth, Darrington, Evesham, Exeter, Harts-green, St. Ives, Linton; Owndle, Rigate, Shelford, sittingborn, Fleeford, Wirliome, whit-church, Warrington, dryfield, stockheer. On Whit-tuesday at Ashby, canterbury,

Wain-

Daintry, Ellemere, Epping, Farindon, High Knotsford, Laiton-Buzzard, Lewes, Languor, Long-milford, Laminthevery, Melton-mowbray, Midhurst, Monmouth, Perish, Rochford, Ring-stock. On Wednesday, at Llanbedder, Landeby, Leek, Newark upon Trent, Pontsteven, Royston. On Thursday at Cukefield, Kingston. On Friday at Cockhal, Darby, Stew in Cuelline. On Trinity-Munday, at St. Mary-awk, Tendal, Hunslow, Southcave, Stokeley, Bilswil, Baily, Spisby, Matford, Tunbridge, Wizes. On Tuesday at Abergavenny, Radnor. On wednesday at Aberstrow. On Corpus-Christi-day at St. Anns, Banbury, Bishopstratford, Brimmingham, Carewid, Eggle-strew, Hallaton, Halig, Kidderminster, Llanwill, Llannimershemeth, Neath, Newport, Peleo, St. Edes, Stamford, Stopport, Newbury, Hempsted, Rolli. On Friday after at Coventry, Chepstow. On Munday after, at Belton, Stamford. Munday after the third of July, at Haberil. On Sunday fortnight after Midsumer, at Fowmghay. On Munday before St. Bartholomew at Sandbitch. On Monday after St. Michael at Falsely, St. Faiths by Norwich, S. Michaels. On Tuesday at Salisbury. On Thursday at Banbury. Munday fortnight after Whitsunday, at Darton, and so every munday fortnight until Christmas. A Fair at Burnham-westgate in Norfolk, Lammas Eve, and five days after.

FINIS.

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